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Bombay



Abandoning all duties, take refuge in Me alone; I will liberate thee from all sins; grieve not.

—Lord Krishna



MESSAGE

I am immensely happy that a new edition of the pocket Gita is being printed for the benefit of all seekers after Truth. The Govindram Chulani Trust is rendering a great service to the Dharmic and spiritual minded people by undertaking to bring out this edition in the noble spirit of Paropakara and of Jnana Yajna or the dissemination of spiritual knowledge. The Divine Teachings of the Lord, contained in the Bhagavad Gita is a most valuable treasure which the people of India have been fortunate enough to obtain as part of their cultural heritage. As such, every citizen of India (especially the young citizens) should really undertake the journey of life after first obtaining the knowledge given in this most important scripture, the Bhagavad Gita. I congratulate Sri Govindram Chulaniji for sponsoring this spiritual undertaking.

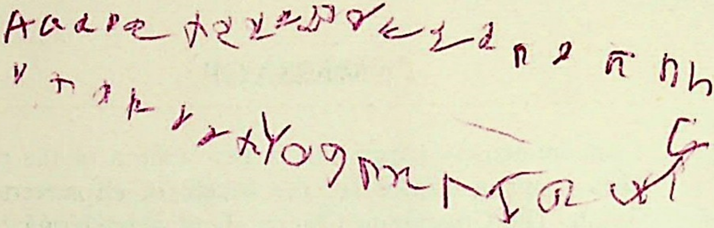
May God bless him and all members of his entire family. I pray to the Lord to bless and bestow grace upon each and everyone of the readers who study this book. May this new edition of pocket Gita have the widest circulation which it fully deserves. Jai Sri Krishna.

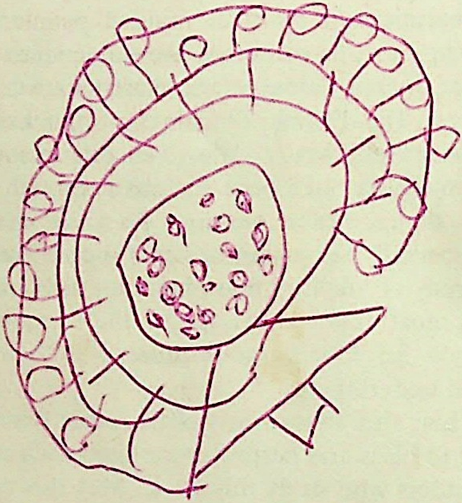
May the light of Gita Jnan guide your footsteps to ultimate perfection:

With regards, Prem & Om,
Yours, in the Lord,

Sivanandashram,
2nd October, 1981.

(Swami Chidananda)





Publishers' Note

The *Bhagavad Gita* is one of the world-scriptures today. It guides the lives of people all over the world. Mahatma Gandhi regarded it as the "Mother", to whom the children (humanity) turned when in distress. Sri Swami Sivananda wants us to study daily at least one discourse of the scripture, so that its great lessons are ever fresh in our memory.

Each discourse has been preceded by a short summary giving the substance of that discourse in a nutshell.

We are extremely grateful to Chulani Trust, Bombay for the printing of this book and also to the world President of the Divine Life Society, His Holiness Sri Swami Chidananda.

Divine Life Society
Shivanandnagar
Rishikesh. U.P.

Contents

Foreword

The modern man in this present decade of the second half of the 20th century is greatly in need of an effective guide to light. He is groping. He sees only problems everywhere and no solutions are to be found anywhere. He does not know which way to turn, what course to adopt and how to move towards a better state of things. Therefore his life is filled with restlessness, unhappiness and complication. The *Bhagavad Gita* contains words of wisdom and practical teachings that contain the answers to the above-mentioned condition of the present-day human individual.

The *Bhagavad Gita* is a message addressed to each and every human individual to help him or her to solve the vexing problem of overcoming the present and progressing towards a bright future. This holy scripture is not just an "old scripture", nor is it just a book of "religious teachings", nor even a Hindu holy book. It transcends the bounds of any particular religion or race, and is actually divine wisdom addressed to mankind for all times, in order to help human beings face and solve the ever-present problems of birth and death, of pain, suffering, fear, bondage, love and hate. It enables man to liberate himself from all limiting factors and reach the state of perfect inner balance, inner stability and mental peace, complete freedom from grief, fear and anxiety. Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect clarity, understanding, renewed strength and triumph.

Each discourse holds for you an invaluable new lesson and imparts a new understanding of yourself in a marvellous way. The mystery of man, this world and God is explained as perhaps nowhere else. The workings of your mind—the real problem to your welfare and happiness—how to overcome it, what the path to blessedness is, as also the path to perdition, the secret of self-mastery and the way to peace amidst your duties and activities—all these and more you will find in this great treasure. It is yours by which to enrich your life.

To the Western reader I would suggest that he carefully reads through the entire book once. Then he should commence it a second time. Upon the second reading he should adopt the method of selectivity, not in reading but in what he takes from it. Such things as seem to be particularly Hindu and therefore, perhaps, not acceptable to him as a person of another faith, he can just pass by without being perturbed. But everything else that is of a purely philosophical, psychological, ethical and psychical nature,—all these he can grasp and assimilate fully. He will be wonderfully enriched and supremely blessed. His life will become new from that moment. All the clouds will vanish. Light will fill the heart and mind. I assure him of this. This is the *Gita*.

I commend this wonderful gift of God unto every man and woman, towards his or her supreme blessedness and highest welfare.

Swami Chidananda
SHIVANANDASHRAM
2nd OCTOBER 1981

Preface

In the whole world-literature there is no book so elevating and inspiring as the *Gita*. It expounds very lucidly the cardinal principles or the fundamentals of the Hindu religion and Hindu Dharma. It is the source of all wisdom. It is your great guide. It is your supreme teacher. It is an inexhaustible spiritual treasure. It is an ocean of knowledge. It is a fountain of bliss. It is full of divine splendour and grandeur.

The *Gita* is the cream of the *Vedas*. It is the very essence of the *Upanishads*. It is a universal scripture for people of all temperaments and for all times.

Man is a composite of three fundamental factors—feeling, cognition and will. People have three different kinds of temperaments—the active temperament, the emotional and the rational. So there are three Yogas—Jnana Yoga for the man of enquiry and self-analysis or rational temperament, Bhakti Yoga for the man of emotional temperament, and Karma Yoga for the man of active temperament. One Yoga is as efficacious as the other. The *Gita* formulates the theory of the three paths: that of Jnana, Bhakti and Karma. According to its teachings, there are no conflicts among the three. It harmonises the philosophy of action, devotion and knowledge. All three must be blended harmoniously if you wish to attain perfection. You should have the head of Sri Sankara, the heart of Lord Buddha and the hand of Janaka.

The central teaching of the *Gita* is the attainment of the final beatitude of life or perfection or freedom by doing the duties of

life. This can be achieved through non-attachment to the fruits of actions.

The eighteen chapters of the *Gita* are not woven in a disconnected or discordant manner. There is intimate relationship or vital connection between one chapter and another. Arjuna was very despondent, and the teachings of the second chapter, which bespeak of the immortality of the soul, opened his eyes and gave him strength and courage. Arjuna then understood the technique of Karma Yoga and renunciation of the fruits of actions. Then he learnt the methods to control the senses and the mind and to practise concentration and meditation. Then the Lord gave a description of His various manifestations in order to prepare him for the vision of the Cosmic Form. After Arjuna experienced the magnificent Cosmic Vision, he understood the nature of a Jivanmukta or Bhagavata. Then he had knowledge of the Field and the Knower of the Field, of the three Gunas and the Purushottama. Then he had knowledge of the divine attributes and the three kinds of faith, and the essence of Sannyasa Yoga in the end. Finally, Arjuna exclaimed: "O my Lord! my delusion has been destroyed. I have attained knowledge through Thy Grace. I am now firm. All my doubts have vanished completely. I shall act according to Thy word."

Attachment is due to Moha (infatuation). Attachment is the offspring of the quality of Rajas (passion). Attachment is born of ignorance, selfishness and passion. Attachment brings death while non-attachment brings wisdom. Attachment to God or the Atman is a potent antidote to annihilate all worldly attachments. He who has no attachment can really love others. He has pure love in action. Thus he will reach the Self.

—*Swami Sivananda*

Introduction

Dhritarashtra and Pandu were brothers. Dhritarashtra married Gandhari, and Pandu was married to Kunti and Madri. King Pandu was cursed for a sin while hunting, due to which he was not permitted to unite with his wife. Kunti got a boon through her sincere service of a wise sage in her younger age, and she begot three children, namely, Yudhisthira, Bhima and Arjuna from Yama, Vayu and Indra respectively. Madri had twins, Nakula and Sahadeva, through the celestial physicians called Asvini-Devatas. Dhritarashtra had a hundred and one children by his wife Gandhari. Pandu passed away and his sons, the Pandavas, were all brought up by Dhritarashtra along with his sons known as Kauravas. The Pandavas and Kauravas grew up together, but due to the braveness and intelligence of the former, the Kauravas were unable to tolerate them. Hence the Pandavas decided to live separately, sharing half of their kingdom.

The Pandavas' pomp, wealth and glory displayed during the Rajasuya Yajna aroused deep jealousy and greed in the mind of Duryodhana, the chief of the Kauravas, who, with the cunning advice of his uncle, Sakuni, invited Yudhisthira to a game of dice and fraudulently defeated him, whereby all his wealth and possessions, including Draupadi, were lost. Finally, it was settled that the Pandavas, including Draupadi, should repair to the forest for twelve years in exile, after which they had to live *incognito* for another year, untraced by the Kauravas. During this period the kingdom was to be ruled by the wicked Duryodhana.

Having successfully completed these thirteen years of exile, facing many obstacles and dangers instigated by the Kauravas, the Pandavas, as per the terms of the agreement, approached the Kauravas for their share of the kingdom. Duryodhana, however, flatly refused to part with as much land as could be covered by the point of a needle. According to the advice of Mother Kunti and with the inspiration of Lord Krishna, the Pandavas decided upon war and tried to establish their rightful claim on the kingdom by overcoming the Kauravas.

Duryodhana and Arjuna, from the side of the Kauravas and Pandavas respectively, were sent to Dwaraka to seek the help of the Yadava hero, Lord Krishna, in the battle. They both found Krishna resting on a couch in His palace. Duryodhana went in and occupied a seat at the head of the couch while Arjuna stood near the feet of the Lord. The moment Sri Krishna opened His eyes, He naturally saw Arjuna first, and then Duryodhana sitting on a chair. After enquiry of their welfare and the purpose of their visit, Sri Krishna, according to the prevailing custom, gave the first choice to Arjuna, because of his age, and also because of His sight of Arjuna first. Krishna asked Arjuna to fulfil his desire by selecting Him unarmed or His powerful army called *Narayani Sena*. Arjuna, who was a devotee of Sri Krishna, expressed his desire to have the Lord with him, neglecting the powerful *Narayani Sena*, even though Krishna warned that He would remain a witness, bound by the vow of not participating in battle and not taking up arms. Duryodhana, with great delight, thinking that Arjuna was foolish, expressed his wish for the powerful army to help his side in the battle.

When Krishna asked Arjuna why he chose Him when He was not for taking up arms, Arjuna said, "O Lord! You have

the power to destroy all the forces by a mere sight. Why then should I prefer that worthless army? I have for a long time been cherishing a desire in my heart that you should act as my charioteer. Kindly fulfil my desire in this war."

The Lord, who is ever the most devoted lover of His devotees, accepted his request with pleasure; and thus Krishna became the charioteer of Arjuna in the battle of the *Mahabharata*.

After the return of Duryodhana and Arjuna from Dwaraka, Lord Krishna Himself went once to Hastinapura as the emissary of the Pandavas and tried to prevent the war. But then, under the guidance of Sakuni, the egoistic Duryodhana refused to agree to the peace mission and tried to imprison Lord Krishna, at which Krishna showed His Supreme Form (Viswarupa). Even the blind Dhritarashtra saw it by the Lord's Grace. King Dhritarashtra, due to his attachment to his sons, failed to control them, and the Kaurava chief, Duryodhana, with vain hope, decided to meet the powerful Pandavas in war.

When both sides were prepared to commence the battle, the sage Veda Vyasa approached blind Dhritarashtra and said, "If you wish to see this terrible carnage with your own eyes I can give you the gift of vision." The Kaurava king replied, "O Chief of the Brahmarishis! I have no desire to see with my own eyes this slaughter of my family, but I should like to hear all the details of the battle."

Then the sage conferred the gift of divine vision on Sanjaya, the trusty counsellor of the king, and told the king, "Sanjaya will describe to you all the incidents of the war. Whatever happens in the course of the war, he will directly see, hear or otherwise come to know. Whether an incident takes place before his eyes or behind his back, during the day or during the night, privately

or in public, and whether it is reduced to actual action or appears only in thought, it will not remain hidden from his view. He will come to know everything, exactly as it happens. No weapon will touch his body nor will he feel tired."

After the ten days of continued war between the Pandavas and the Kauravas, when the great warrior Bhishma was thrown down from his chariot by Arjuna, Sanjaya announces the news to Dhritarashtra. In agony the king asks Sanjaya to narrate the full details of the previous ten days war, from the very beginning, in all detail as it happened. Here commences the *Bhagavad Gita.*

Gita Mahatmya

Glory of the Gita

Sri Ganeshaaya Namah!
Sri Gopaalakrishnaaya Namah!

Prostrations to Sri Ganesha! Prostrations to Sri Krishna, the lover of Radha!

Dharovaacha:

Bhagavan paramesaana bhaktiravyabhichaarinee;
Praarabdham bhujyamaanasya katham bhavati he prabho.

The Earth said:

1. O Bhagavan, the Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord?

Sri Vishnuruvaacha:

Praarabdham bhujyamaano hi geetaabhyaasaratah sadaa;
Sa muktah sa sukhee loke karmanaa nopalipyate.

Lord Vishnu said:

2. Though engaged in the performance of worldy duties, one who is regular in the study of the *Gita*, becomes free. He is the happy man in this world. He is not bound by Karma.

Mahaapaapaadipaapaani geetadhyaanam karoti chet;
Kwachit sparsam na kurvanti nalineedalam ambuvat.

3. Just as the water stains not the lotus leaf, even so sins do

not taint him who is regular in the recitation of the *Gita.*

Geetayaah pustakam yatra yatra paathah pravartate;
Tatra sarvaani teerthaani prayaagaadeeni tatra vai.

4. All the sacred places of pilgrimage, like Prayag, etc., dwell in that place where the book, the *Gita* is kept, and where the *Gita* is read.

Sarve devaascha rishayo yoginah pannagaascha ye;
Gopaalaa gopikaa vaapi naaradoddhavapaarshadaih.

5. All the gods, sages, Yogins, divine serpents, Gopalas, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here).

Sahaayo jaayate seeghram yatra geetaa pravartate;
Yatra geetaavichaarascha pathanam paathanam srutam;
Tatraaham nischitam prithvi nivasaami sadaiva hi.

6. Help comes quickly where the *Gita* is recited and, O Earth! I dwell at all times where the *Gita* is read, heard, taught and contemplated upon.

Geetaasraye'ham tishthaami geetaa me chottamam griham;
Geetaajnaanam upaasritya treen lokaan paalayaamyaham.

7. I take refuge in the *Gita*, and the *Gita* is My best abode. I protect the three worlds with the knowledge of the *Gita*.

Geetaa me paramaa vidyaa brahmaroopaa na samsayah;
Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.

8. The *Gita* is My highest science, which is doubtless of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava *Om*), the ineffable splendour of the Self.

Chidaanandena krishnena proktaa swamukhato'rjuna;
Vedatrayee paraanandaa tawaarthajnaanasamyutaa.

9. It was spoken by the blessed Krishna, the all-knowing, through His own mouth, to Arjuna. It contains the essence of the three *Vedas*, the knowledge of the Reality. It is full of supreme bliss.

Yoashtaadasam japet nityam naro nischalamaanasah;
Jnaanasiddhim sa labhate tato yaati param padam.

10. He who recites the eighteen chapters of the *Gita* daily, with a pure, unshaken mind, attains perfection in knowledge, and reaches the highest state or supreme goal.

Paathe'asamarthah sampoorne tato'rdham paathamaacharet;
Tadaa godaanajam punyam labhate naatra samsayah.

11. If a complete reading is not possible, even if only half of it is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

Tribhaagam pathamaanastu gangaasnaanaphalam labhet;
Shadamsam japamaanastu somayaagaphalam labhet.

12. He who recites one-third part of it achieves the merit of a bath in the sacred Ganges; and who recites one-sixth of it attains the merit of performing a Soma sacrifice (a ritual).

Ekaadhyaayam tu yo nityam pathate bhatkisamyutah;
Rudralokam avaapnoti gano bhootwaa vaset chiram.

13. That person who reads one chapter with great devotion attains to the world of Rudra and, having become a Gana (attendant of Lord Shiva), lives there for many years.

Adhyaayam slokapaadam vaa nityam yah pathate narah;
Sa yaati narataam yaavanmanwantaram vasundhare.

14. If one reads a chapter or even a part of a verse daily he, O Earth! retains a human body till the end of a Manvantara (71 Mahayugas or 308,448,000 years).

Geetaayaah slokadasakam sapta pancha chatushtayam;
Dwau treen ekam tadardham vaa slokaanaam yah pathennarah.
Chandralokam avaapnoti varshaanaam ayutam dhruvam;
Geetapaathasamaayukto mrito maanushataam vrajet.

15, 16. He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for ten thousand years. Accustomed to the daily study of the *Gita*, the man who is dying comes back to life again as a human being.

Geetaabhyaasam punah kritwaa labhate muktim uttamaam;
Geetetyucchaarasamyukto mriyamaano gatim labhet.

17. By repeated study of the *Gita*, he attains liberation. Uttering '*Gita*' at the time of death, one attains liberation.

Geetaarthasravanaasakto mahaapaapayutopi vaa;
Vaikuntham samavaapnoti vishnunaa saha modate.

18. Though full of sins, one who is ever intent on hearing the meaning of the *Gita*, goes to the kingdom of God and rejoices with Lord Vishnu.

Geetaartham dhyaayate nityam kritwaa karmaani bhoorisah;
Jeevanmuktah sa vijneyo dehaante paramam padam.

19. He who meditates on the meaning of the *Gita*, having performed many good actions, attains the supreme goal after death. Such a man should be known as a Jivanmukta (person liberated while living).

Geetaam aasritya bahavo bhubhujo janakaadayah;
Nirdhootakalmashaa loke geetaa yaataah param padam.

20. In this world, taking refuge in the *Gita*, many kings like Janaka and others had reached the highest state or goal, purified of all sins.

Geetaayahpathanam kritwaa maahaatmyam naiva yah pathet;
Vrithaa paatho bhavet tasya srama eva hyudaahritah.

21. He who fails to read this *Glory of the Gita* (the *Gita Mahatmya*), after having read the *Gita*, loses the benefit thereby, and the effort alone remains.

Etanmaahaatmyasamyuktam geetaabhyaasam karoti yah;
Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.

22. One who studies the *Gita*, together with this *Glory of the Gita*, attains the fruit mentioned above, and reaches the state which is otherwise very difficult to be attained.

Suta Uvaacha:

Maahaatmyam etat geetaayaa mayaa proktam sanaatanam;
Gitaante cha pathedyastu yaduktam tatphalam labhet.

Suta said:

23. This greatness or *Glory of the Gita*, which is eternal, as narrated by me, should be read at the end of the study of the *Gita*, and the fruits mentioned therein will be obtained.

Thus ends the *Glory of the Gita* contained in the *Varaha Purana*.

Gita Dhyanam

Om paarthaaya pratibodhitaam bhagavataa naaraayanena swayam,
Vyaasena grathitaam puraanamuninaa madhyemahaa-bhaaratam;
Advaitaamritavarshineem bhagavateem ashtaadasaadhyaayi-neem,
Amba twaam anusandadhaami bhagavadgeete bhavadweshi-neem.

1. *Om.* O *Bhagavad Gita*, with which Partha (Arjuna) was illumined by Lord Narayana Himself, and which was composed within the *Mahabharata* by the ancient sage, Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita (oneness), and consisting of eighteen chapters—upon Thee O *Bhagavad Gita*, O affectionate Mother, I meditate!

Namostu te vyaasa visaalabuddhe phullaravindaayatapatra-netra,
Yena twayaa bhaaratatailapoornah prajwaalito jnaanamayah pradeepah.

2. Salutations unto thee, O Vyasa, of broad intellect and with eyes like the petals of full-blown lotuses, by whom the lamp of knowledge, filled with the oil of the *Mahabharata*, has been lighted!

Prapannaparijaataaya totravetraikapaanaye;
Jnaanamudraaya krishnaaya geetamritaduhe namah.

3. Salutations to Krishna, the Parijata or the Kalpataru or

the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the holder of the symbol of knowledge and the milker of the nectar of the *Bhagavad Gita*!

Sarvopanishado gaavo dogdhaa gopaalanandanah;
Paartho vatsah sudheer bhoktaa dugdham geetaamritam mahat.

4. All the *Upanishads* are the cows, the Milker is Krishna, the cowherd boy, Partha (Arjuna), is the calf, men of purified intellect are drinkers; the milk is the great nectar of the *Gita*.

Vasudevasutam devam kamsachaanooramardanam;
Devakeeparamaanandam krishnam vande jagadgurum.

5. I salute Lord Krishna, the World Teacher, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

Bheeshmadronatataa jayadrathajalaa gaandhaaraneelotpalaa;
Salyagraahavatee kripena vahani karnena velaakulaa;
Aswathaama-vikarna-ghora-makaraa duryodhanaavartini;
Sotteernaa khalu paandavai rananadee kaivartakah kesavah.

6. With Kesava as the helmsman, verily was crossed by the Pandavas the battle-river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Asvatthama and Vikarna, whose whirlpool was Duryodhana.

Paaraasarya vachah sarojamamalam geetaarthagandhotkatam;
Naanaakhyaanakakesaram harikatha sambodhanaabodhitam;
Loke sajjanashatpadair aharahah pepeeyamaanam mudaa;
Bhooyad bhaaratapankajam kalimala pradhwamsi nah sreyase.

7. May this lotus of the *Mahabharata*, born in the lake of the words of Vyasa, sweet with the fragrance of the meaning of the

Gita, with many stories as its stamens, fully opened by the discourses of Hari, the destroyer of the sins of Kali, and drunk joyously by the bees of good men in the world, day by day, become the bestower of good to us!

Mookam karoti vaachaalam pangum langhayate girim;
Yatkripaa tamaham vande paramaanandamaadhavam.

8. I salute that Madhava, the source of supreme bliss, whose Grace makes the dumb man eloquent and the cripple cross mountains!

Yam brahmaa varunendrarudramarutah stunwanti divyaih-stavaih;
Vedaih saangapadakramopanishadair gaayanti yam saamagaah;
Dhyaanaavasthitatadgatena manasaa pasyanti yam yogino;
Yasyaantam na viduh suraasuraganaa devaaya tasmai namah.

9. Salutations to that God whom Brahma, Indra, Varuna, Rudra and the Maruts praise with divine hymns, of whom the Sama-chanters sing in the *Vedas* and their *Angas* in the Pada and Krama methods, and in the *Upanishads*; whom the Yogis see with their minds absorbed in Him through meditation, and whose ends the hosts of Devas and Asuras know not!

Summary of First Discourse

The great Mahabharata war between the Pandavas and the Kauravas took place on the holy plain of Kurukshetra. After the failure of Lord Krishna's peace mission, when He Himself went to Hastinapura as the emissary of the Pandavas, there was no other alternative for the Pandavas but to engage in war for their rightful share of the kingdom.

All the famous warriors from both sides had assembled on the battlefield. Tents and wagons, weapons and machines, chariots and animals covered the vast plain.

Lord Krishna arrived on the scene in a magnificent chariot yoked by white horses. He was to act as the charioteer of Arjuna, one of the Pandava princes.

The din of hundreds of conches, blaring forth suddenly, announced the commencement of the battle. Arjuna blew his conch "Devadatta", while Bhima, his brother, sounded the "Paundra". All the others blew their respective conches.

As the two armies were arrayed, ready for battle, Arjuna requested Krishna to place his chariot between them so that he might survey his opponents. He was bewildered by the scene before him, for he beheld on both sides, fathers and grandfathers, teachers and uncles, fathers-in-law, grandsons, relatives and comrades.

Confusion reigned in Arjuna's mind. Should he participate in this terrible carnage? Was it proper to destroy one's relatives for the sake of a kingdom and some pleasures? Would it not be much better for him to surrender everything in favour of his enemies

and retire in peace? As these thoughts rushed into his mind, a feeling of despondency overtook Arjuna. He had no more enthusiasm to engage in this battle. Letting his bow slip from his hands, Arjuna could do nothing but turn to Lord Krishna for enlightenment and guidance.

I
The Yoga of the Despondency of Arjuna

Dhritarashtra Uvaacha:

Dharmakshetre kurukshetre samavetaa yuyutsavah;
Maamakaah paandavaaschaiva kim akurvata sanjaya.

Dhritarashtra said:

1. What did the sons of Pandu and also my people do when they had assembled together, eager for battle on the holy plain of Kurukshetra, O Sanjaya?

Sanjaya Uvaacha:

Drishtwaa tu paandavaaneekam vyudham duryodhanastadaa;
Aachaaryam upasamgamya raajaa vachanam abraveet.

Sanjaya said:

2. Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words.

Pasyaitaam paanduputraanaam aachaarya mahateem chamoom;
Vyudhaam drupadaputrena tava sishyena dheemataa.

3. "Behold, O Teacher! this mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple.

Atra sooraa maheshwaasaa bheemaarjunasamaa yudhi;
Yuyudhaano viraatascha drupadascha mahaarathah.

4. "Here are heroes, mighty archers, equal in battle to Bhima

and Arjuna, Yuyudhana, Virata and Drupada, of the great car (mighty warriors).

Dhrishtaketus chekitaanah kaasiraajascha veeryavaan;
Purujit kuntibhojascha saibyascha narapungavah.

5. "Drishtaketu, Chekitana and the valiant king of Kasi, Purujit, and Kuntibhoja and Saibya, the best of men.

Yudhaamanyuscha vikraanta uttamaujaascha veeryavaan;
Saubhadro draupadeyaascha sarva eva mahaarathaah.

6. "The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna), and the sons of Draupadi, all of great chariots (great heroes).

Asmaakam tu visishtaa ye taan nibodha dwijottama;
Naayakaa mama sainyasya samjnartham taan braveemi te.

7. "Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army! These I name to thee for thy information.

Bhavaan bheeshmascha karnascha kripascha samitinjayah;
Aswatthaamaa vikarnascha saumadattis tathaiva cha.

8. "Thyself and Bhishma and Karna, and also Kripa, the victorious in war, Asvatthama, Vikarna, and also Jayadratha, the son of Somadatta.

Anye cha bahavah sooraa madarthe tyaktajeevitaah;
Naanaasastrapraharanaah sarve yuddhavisaaradaah.

9. "And also many other heroes who have given up their lives for my sake, armed with various weapons and missiles, all well skilled in battle.

Aparyaaptam tad asmaakam balam bheeshmabhirakshitam;
Paryaaptam twidam etesham balam bheemaabhirakshitam.

42. Confusion of castes leads to hell the slayers of the family, for their forefathers fall, deprived of the offerings of rice ball and water (libations).

Doshairetaih kulaghnaanaam varnasankarakaarakaih;
Utsaadyante jaatidharmaah kuladharmaascha saaswataah.

43. By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and family are destroyed.

Utsannakuladharmaanaam manushyaanaam janaardana;
Narake'niyatam vaaso bhavateetyanususruma.

44. We have heard, O Janardana! that inevitable is the dwelling for an unknown period in hell for those men in whose families the religious practices have been destroyed.

Aho bata mahat paapam kartum vyavasitaa vayam;
Yadraajyasukhalobhena hantum swajanam udyataah.

45. Alas! we are involved in a great sin in that we are prepared to kill our own kinsmen through greed for the pleasures of a kingdom.

Yadi maam aprateekaaram asastram sastrapaanayah;
Dhaartaraashtraa rane hanyus taanme kshemataram bhavet.

46. If the sons of Dhritarasthra, with weapons in hand, should slay me in battle, unresisting and unarmed, that would be better for me.

Sanjaya Uvaacha:

Evamuktwaarjunah sankhye rathopastha upaavisat;
Visrijya sasaram chaapam sokasamvignamaanasah.

Sanjaya said:

47. Having thus spoken in the midst of the battlefield, Arjuna,

casting away his bow and arrow, sat down on the seat of the chariot with his mind overwhelmed with sorrow.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the first discourse entitled:

The Yoga of the Despondency of Arjuna

Summary of Second Discourse

Sanjaya explains the condition of Arjuna, who was agitated due to attachment and fear.

Lord Krishna rebukes him for his dejection, which was due to Moha or attachment, and exhorts him to fight. After failing to convince Sri Krishna through his seemingly wise thoughts, Arjuna realises his helplessness and surrenders himself completely to the Lord, seeking His guidance to get over the conflict of his mind.

The Lord takes pity on him and proceeds to enlighten him by various means. He explains to Arjuna the imperishable nature of the Atman, for which there is no past, present and future. The Atman never dies, therefore Arjuna should not grieve. As It transcends the five elements, namely, earth, water, fire, air and ether, It cannot be cut, burnt or dried. It is unchanging and eternal.

Everyone experiences pleasure and pain, heat and cold, due to contact of objects with the senses. The senses carry the sensations through the nerves to the mind. One should be able to withdraw the senses from objects, like the tortoise which withdraws all its limbs within. Krishna asserts that only one who has the capacity to be balanced in pleasure and pain alike is fit for immortality.

Krishna goes on to tell Arjuna that if he refuses to fight and flees from the battle, people will be justified in condemning such action as unworthy of a warrior.

Having taught Arjuna the immortal nature of the Atman, Lord Krishna turns to the performance of action without the

expectation of fruit. A man should not concern himself about the fruit of the action, like gain and loss, victory and defeat. These are in the hands of the Lord. He should perform all action with a balanced mind, calmly enduring the pairs of opposites like heat and cold, pleasure and pain, that inevitably manifest during action. Krishna advises Arjuna to fight, free from desire for acquisition of kingdom or preservation of it.

Arjuna is eager to know the characteristics of a man who has a stable mind. Such a person, Krishna tells him, will have no desires at all. Since he is content within, having realised the Self, he is entirely free from desires. The consciousness of the Atman and abandonment of desires are simultaneous experiences. The various qualities of a Sthitaprajna (a stable-minded person) are described by the Lord. He will not be affected by adversity and will have no fear or anger. He will take things as they come, and will not have any likes and dislikes. He will neither hug the world nor hate it.

The man of stable mind will have perfect control of the senses. The senses are powerful and draw the mind outwards. One should therefore turn one's gaze within and realise God who resides in the heart. The Yogi, having achieved a stable mind, remains steadfast even though all sense-objects come to him. He is unmoved and lives a life of eternal peace.

Krishna concludes that the eternal Brahmic state frees one from delusion forever. Even at the end of life, when one departs from this body, one does not lose consciousness of one's identity with Brahman.

2
Sankhya Yoga

Sanjaya Uvaacha:

Tam tathaa kripayaavishtam asrupoornaakulekshanam;
Visheedantam idam vaakyam uvaacha madhusudanah.

Sanjaya said:

1. To him who was thus overcome with pity and who was despondent, with eyes full of tears and agitated, Madhusudhana (the destroyer of Madhu) or Krishna, spoke these words.

Sri Bhagavan Uvaacha:

Kutastwaa kasmalam idam vishame samupasthitam;
Anaaryajushtam aswargyam akeertikaram arjuna.

The Blessed Lord said:

2. Whence is this perilous strait come upon thee, this dejection which is unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna?

Klaibyam maa sma gamah partha naitat twayyupapadyate;
Kshudram hridayadaurbalyam tyaktwottishtha paramtapa.

3. Yield not to impotence, O Arjuna! son of Pritha. It does not befit thee. Cast off this mean weakness of the heart. Stand up, O scorcher of foes!

Arjuna Uvaacha:

Katham bhishmam aham sankhye dronam cha madhusudana;
Ishubhih pratiyotsyaami poojaarhaavarisudana.

Arjuna said:

4. How, O Madhusudana! shall I fight in battle with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies?

Guroon ahatwaa hi mahaanubhaavaan
Sreyo bhoktum bhaikshyam apeeha loke;
Hatwaarthakaamaamstu guroon ihaiva
Bhunjeeya bhogaan rudhirapradigdhaan.

5. Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I kill them, even in this world all my enjoyments of wealth and desires will be stained with (their) blood.

Na chaitad vidmah kataranno gareeyo
Yadwaa jayema yadi vaa no jayeyuh;
Yaan eva hatwaa na jijeevishaamas
Te'vasthitaah pramukhe dhaartaraashtraah.

6. I can hardly tell which is better, that we should conquer them or they should conquer us. Even the sons of Dhritarasthra, after slaying whom we do not wish to live, stand facing us.

Kaarpanyadoshopahataswabhaavah
Pricchaami twaam dharmasammudhachetaah;
Yacchreyah syaannischitam broohi tanme
Sishyaste'ham saadhi maam twaam prapannam.

7. My heart is overpowered by the taint of pity, my mind is confused as to duty. I ask Thee, tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee.

Nahi prapasyaami mamaapanudyaat
Yacchokam ucchoshanam indriyaanaam;

Avaapya bhoomaavasapatnamriddham
Raajyam suraanaam api chaadhipatyam.

8. I do not see that it would remove this sorrow that burns up my senses even if I should attain prosperous and unrivalled dominion on earth or lordship over the gods.

Sanjaya Uvaacha:

Evam uktwaa hrisheekesam gudaakesah parantapah;
Na yotsya iti govindam uktwaa tooshneem babhoova ha.

Sanjaya said:

9. Having spoken thus to Hrishikesa (the Lord of the senses), Arjuna (the conqueror of sleep), the destroyer of foes, said to Krishna, "I will not fight," and became silent.

Tam uvaacha hrisheekesah prahasanniva bhaarata;
Senayor ubhayor madhye visheedantam idam vachah.

10. To him who was despondent in the midst of the two armies, Krishna, as if smiling, O Bharata! spoke these words.

Sri Bhagavan Uvaacha:

Asochyaan anvasochastwam prajnavaadaamscha bhaashase;
Gataasoon agataasoomscha naanusochanti panditaah.

The Blessed Lord said:

11. Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Na twevaaham jaatu naasam na twam neme janaadhipaah;
Nachaiva na bhavishyaamah sarve vayam atah param.

12. Nor at any time indeed was I not, nor these rulers of men, nor verily shall we ever cease to be hereafter.

Dehino'smin yathaa dehe kaumaaram yauvanam jaraa;
Tatha dehaantarapraaptir dheeras tatra na muhyati.

13. Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve thereat.

Maatraasparsaastu kaunteya seetoshnasukhaduhkhadah;
Aagamaapaayino'nityaas taamstitikshaswa bhaarata.

14. The contacts of the senses with the objects, O son of Kunti! which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna!

Yam hi na vyathayantyete purusham purusharshabha;
Samaduhkhasukham dheeram soamrutatwaaya kalpate.

15. That firm man whom, surely, these afflict not, O chief among men! to whom pleasure and pain are the same, is fit for attaining immortality.

Naasato vidyate bhaavo naabhaavo vidyate satah;
Ubhayorapi drishtontastwanayos tattwadarshibhih.

16. The unreal hath no being; there is no non-being of the Real; the truth about both has been seen by the knowers of the Truth (or the seers of the Essence).

Commentary: What is changing must be unreal. What is constant or permanent must be real. The Atman or Self always exists. It is the only Reality. This phenomenal world of names and forms is ever changing. Hence it is unreal.

Avinaashi tu tad viddhi yena sarvam idam tatam;
Vinaasam avyayasyaasya na kaschit kartum arhati.

17. Know *That* to be indestructible, by whom all this is pervaded. None can cause the destruction of *That*, the Imperishable.

Commentary: The Atman pervades all the objects like ether. Even if the pot is broken, the ether that is within and without the pot cannot be lost or destroyed. Even so, if the bodies and all other objects perish, the Self or Atman that pervades them cannot perish. It is the living Truth.

Antavanta ime dehaa nityasyoktaah sareerinah;
Anaasino'prameyasya tasmad yudhyaswa bhaarata.

18. These bodies of the embodied Self, who is eternal, indestructible and immeasurable, are said to have an end. Therefore fight, O Arjuna!

Ya enam vetti hantaaram yaschainam manyate hatam;
Ubhau tau na vijaaneeto naayam hanti na hanyate.

19. He who takes the Self to be the slayer and he who thinks that He is slain, neither of them knows; He slays not nor is He slain.

Commentary: The Self is non-doer. As He is immutable, He is neither the agent nor the object of the act of slaying.

Na jaayate mriyate vaa kadaachit
Naayam bhootwaa bhavitaa vaa na bhooyah;
Ajo nityah saaswato'yam puraano
Na hanyate hanyamaane sareere.

20. He is not born nor does He ever die; after having been, He again ceases not to be. Unborn, eternal, changeless and ancient, He is not killed when the body is killed.

Vedaavinaasinam nityam ya enam ajam avyayam;
Katham sa purushah paartha kam ghaatayati hanti kam.

21. Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay, O Arjuna! or cause to be slain?

Vaasaamsi jeernaani yatha vihaaya
Navaani grihnaati naro'paraani;
Tathaa sareeraani vihaaya jeernaa
Nyanyaani samyaati navaani dehee.

22. Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others that are new.

Nainam cchindanti sastraani nainam dahati paavakah;
Na chainam kledayantyaapo na soshayati maarutah.

23. Weapons cut It not, fire burns It not, water wets It not, wind dries It not.

Commentary: The Self has no parts. It is extremely subtle. It is infinite. Therefore, the sword cannot cut It, fire cannot burn It, wind cannot dry It.

Acchedyo'yam adaahyo'yam akledyo' soshya eva cha;
Nityah sarvagatah sthaanur achaloyam sanaatanah.

24. This Self cannot be cut, burnt, wetted or dried up. It is eternal, all-pervading, stable, ancient and immovable.

Avyakto'yam achintyo'yamavikaaryo'yam uchyate;
Tasmaad evam viditwainam naanusochitum arhasi.

25. This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This to be such, thou shouldst not grieve.

Atha chainam nityajaatam nityam vaa manyase mritam;
Tathapi twam mahaabaaho naivam sochitum arhasi.

26. But even if thou thinkest of It as being constantly born and constanty dying, even then, O mighty-armed! thou shouldst not grieve.

Commentary: Birth is inevitable to what is dead and death is

inevitable to what is born. This is the law of Nature. Therefore one should not grieve.

Jaatasya hi dhruvo mrityur dhruvam janma mritasya cha;
Tasmaad aparihaarye'rthe na twam sochitum arhasi.

27. For, certain is death for the born and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve.

Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata;
Avyakta nidhanaanyeva tatra kaa paridevanaa.

28. Beings are unmanifest in their beginning, manifest in their middle state, O Arjuna! and unmanifest again in their end. What is there to grieve about?

Commentary: The physical body is a combination of the five elements. It is seen only after the five elements have entered into such combination. After death the body disintegrates and the five elements return to their source; the body cannot then be seen. It is therefore visible only in the middle state.

Aascharyavat pasyati kaschid enam
Aascharyavad vadati tathaiva chaanyah;
Aascharyavat chainam anyah srinoti
Srutwaapyenam veda na chaiva kaschit.

29. One sees *This* (the Self) as a wonder; another speaks of It as a wonder; another hears of It as a wonder; yet, having heard, none understands It at all.

Commentary: The verse may also be interpreted in this manner: he that sees, hears and speaks of the Self is a wonderful man. Such a man is very rare. He is one among many thousands. Thus the Self is very hard to understand.

Dehee nityam avadhyo'yam dehe sarvasya bhaarata;
Tasmaat sarvaani bhootaani na twam sochitum arhasi.

30. This, the Indweller in the body of everyone, is ever indestructible, O Arjuna! Therefore, thou shouldst not grieve for any creature.

Swadharmam api chaavekshya na vikampitum arhasi;
Dharmyaaddhi yuddhaacchreyo'nyat kshatriyasya na vidyate.

31. Further, having regard to thy duty, thou shouldst not waver, for there is nothing higher for a Kshatriya than a righteous war.

Commentary: To a Kshatriya (one born in the warrior or ruling class) nothing is more welcome than a righteous war. It is his duty to fight in such a war.

Yadricchayya chopapannam swargadwaaram apaavritam;
Sukhinah kshatriyaah paartha labhante yuddham eedrisam.

32. Happy are the Kshatriyas, O Arjuna! who are called upon to fight in such a battle, that comes of itself as an open door to heaven.

Commentary: The scriptures declare that if a Kshatriya dies for a righteous cause on the battlefield he immediately goes to heaven.

Atha chet twam imam dharmyam samgraamam na karishyasi;
Tatah swadharmam keertim cha hitwaa paapam avaapsyasi.

33. But if thou wilt not fight this righteous war, then, having abandoned thine own duty and fame, thou shalt incur sin.

Akeertim chaapi bhootaani kathayishyanti te'vyayaam;
Sambhaavitasya chaakeertir maranaad atirichyate.

34. People too will recount thy everlasting dishonour; and to one who has been honoured, dishonour is worse than death.

Bhayaad ranaad uparatam mamsyante twaam mahaarathaah;
Yeshaam cha twam bahumato bhootwaa yaasyasi laaghavam.

35. The great car-warriors will think that thou hast withdrawn from the battle through fear; and thou wilt be lightly held by them who have thought much of thee.

Avaachyavaadaamscha bahuun vadishyanti tavaahitaah;
Nindantastava saamarthyam tato duhkhataram nu kim.

36. Thy enemies also, cavilling at thy power, will speak many abusive words. What is more painful than this!

Hato vaa praapsyasi swargam jitwaa vaa bhokshyase maheem;
Tasmad uttishtha kaunteya yuddhaaya kritanischayah.

37. Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore, stand up, O son of Kunti! resolved to fight.

Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau;
Tato yuddhaaya yujyaswa naivam paapamavaapsyasi.

38. Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle for the sake of battle; thus thou shalt not incur sin.

Eshaa te'bhihitaa saankhye buddhir yoge twimaam srunu;
Budhyaa yukto yayaa paartha karmabandham prahaasyasi.

39. This which has been taught to thee, is wisdom concerning Sankhya. Now listen to wisdom concerning Yoga, endowed with which, O Arjuna! thou shalt cast off the bonds of action.

Nehaabhikramanaaso'sti pratyavaayo na vidyate;
Swalpam apyasya dharmasya traayate mahato bhayaat.

40. In this there is no loss of effort, nor is there any harm (production of contrary results or transgression). Even a little of this knowledge (even a little practice of this Yoga) protects one from great fear.

Third Discourse

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the third discourse entitled:

The Yoga of Action



Summary of Fourth Discourse

Lord Krishna declares that He is born from age to age, in order to raise man and take him to the Supreme. Whenever there is a prevalence of unrighteousness and the world is ruled by the forces of darkness, the Lord manifests Himself to destroy these adverse forces and to establish peace, order and harmony. Hence we see the appearance of the great saviours of the world.

What is the secret of Yogic action? This the Lord proceeds to explain to Arjuna. Even though one is not engaged in action, but if the mind is active with the idea of doership and egoism, then it is action in inaction. On the other hand, though engaged physically in intense action, if the idea of agency is absent, if one feels that Prakriti does everything, it is inaction in action. The liberated man is free from attachment and is always calm and serene though engaged in ceaseless action. He is unaffected by the pairs of opposites like joy and grief, success and failure.

One who has true union with the Lord is not subject to rebirth. He attains immortality. Such a union can only be achieved when one is free from attachment, fear and anger, being thoroughly purified by right knowledge. The Lord accepts the devotion of all, whatever path they may use to approach Him.

Various kinds of sacrifices are performed by those engaged in the path to God. Through the practice of these sacrifices the mind is purified and led Godward. Here also there must be the spirit of non-attachment to the fruits of actions.

Divine wisdom, according to Sri Krishna, should be sought at the feet of a liberated Guru, one who has realised the Truth.

The aspirant should approach such a realised sage in a spirit of humility and devotion. God Himself manifests in the heart of the Guru and instructs the disciple. Having understood the Truth from the Guru by direct experience the aspirant is no longer deluded by ignorance.

The liberated aspirant directly beholds the Self in all beings and all beings in the Self. He cognises through internal experience or intuition that all beings, from the Creator down to a blade of grass, exist in his own Self and also in God.

Arjuna is given the most heartening assurance that divine wisdom liberates even the most sinful. When knowledge of the Self dawns, all actions with their results are burnt by the fire of that knowledge, just as fuel is burnt by the fire. When there is no idea of egoism, when there is no desire for the fruits of one's actions, actions are no actions. They lose their potency.

In order to attain divine wisdom one must have supreme faith and devotion. Faith is therefore the most important qualification for a spiritual aspirant. The doubting mind is always lead astray from the right path. Faith ultimately confers divine knowledge, which removes ignorance once and for all.

Mere intellectual knowledge does not lead to liberation. It cannot grant one supreme peace. When one has achieved complete self-mastery and self-control, when one has intense faith and devotion, then true knowledge dawns within and one attains liberation and freedom from all sins and weaknesses.

The Lord concludes by emphasising that the soul that doubts goes to destruction. Without faith in oneself, in the scriptures and in the words of the preceptor, one cannot make any headway on the spiritual path. It is doubt that prevents one from engaging in spiritual Sadhana and realising the highest knowledge. By

following the instructions of the Guru and through sincere service, one's doubts are rent asunder and divine knowledge manifests itself within. Spiritual progress then goes on at a rapid pace.

4
The Yoga of Wisdom

Sri Bhagavan Uvaacha:

Imam vivaswate yogam proktavaan aham avyayam;
Vivaswaan manave praaha manur ikshwakave'braveet.

The Blessed Lord said:

1. I taught this imperishable Yoga to Vivasvan; he told it to Manu; Manu proclaimed it to Ikshvaku.

Evam paramparaapraaptam imam raajarshayo viduh;
Sa kaaleneha mahataa yogo nashtah parantapa.

2. This, handed down thus in regular succession, the royal sages knew. This Yoga, by long lapse of time, has been lost here, O Parantapa (burner of foes)!

Sa evaayam mayaa te'dya yogah proktah puraatanah;
Bhakto'si me sakhaa cheti rahasyam hyetad uttamam.

3. That same ancient Yoga has been today taught to thee by Me, for thou art My devotee and friend; it is a supreme secret.

Arjuna Uvaacha:

Aparam bhavato janma param janma vivaswatah;
Katham etadvijaaneeyaam twam aadau proktavaan iti.

Arjuna said:

4. Later on was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou taughtest this Yoga in the beginning?

Sri Bhagavan Uvaacha:

Bahooni me vyateetaani janmaani tava chaarjuna;
Taanyaham veda sarvaani na twam vettha parantapa.

The Blessed Lord said:

5. Many births of Mine have passed, as well of thine, O Arjuna! I know them all but thou knowest not, O Parantapa (scorcher of foes)!

Ajo'pi sannavyayaatmaa bhootaanaam eeswaro'pi san;
Prakritim swaam adhishthaaya sambhavaamyaatmamaayayaa.

6. Though I am unborn, of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own Nature, I am born by My own Maya.

Yadaa yadaa hi dharmasya glaanir bhavati bhaarata;
Abhyutthanam adharmasya tadaatmaanam srijaamyaham.

7. Whenever there is decline of righteousness, O Arjuna! and rise of unrighteousness, then I manifest Myself.

Paritraanaaya saaddhunaam vinaasaaya cha dushkritaam;
Dharmasamsthaapanaarthaaya sambhavaami yuge yuge.

8. For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

Janma karma cha me divyam evam yo vetti tattwatah;
Tyaktwa deham punarjanma naiti maameti so'arjuna.

9. He who thus knows in true light My divine birth and action, after having abandoned his body, is not born again; he comes to Me, O Arjuna!

Veetaraagabhayakrodhaa manmayaa maam upaasritaah;
Bahavo jnaanatapasaa pootaa madbhaavam aagataah.

10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being.

Ye yatha maam prapadyante taamstathaiva bhajaamyaham;
Mama vartmaanuvartante manushyaah paartha sarvasah.

11. In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O Arjuna!

Kaankshantah karmanaam siddhim yajanta iha devataah;
Kshipram hi maanushe loke siddhir bhavati karmajaa.

12. Those who long for success in action in this world sacrifice to the gods; because success is quickly attained by men through action.

Chaaturvarnyam mayaa srishtam gunakarmavibhaagasah;
Tasya kartaaram api maam vidhyakartaaram avyayam.

13. The fourfold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author thereof, know Me as the non-doer and immutable.

Commentary: The four castes—Sudra, Vaisya, Kshatriya and Brahmana—are classified according to the differentiation of Guna and Karma. In a Brahmana, Sattwa predominates; in the Kshatriya, Rajas; in the Vaisya, Rajas and Tamas predominate; and in the Sudra, Tamas is more prevalent. Human temperaments and tendencies vary according to the Guna.

Na maam karmaani limpanti na me karmaphale sprihaa;
Iti maam yo'bhijaanaati karmabhir na sa badhyate.

14. Actions do not taint Me, nor have I a desire for the fruits of actions. He who knows Me thus is not bound by actions.

Evam jnaatwaa kritam karma poorvair api mumukshubhih
Kuru karmaiva tasmaat twam poorvaih poorvataram kritam.

15. Having known this, the ancient seekers after freedom also performed actions; therefore do thou also perform actions as did the ancients in days of yore.

Kim karma kim akarmeti kavayopyatra mohitaah;
Tat te karma pravakshyaami yajjnaatwaa mokshyase'subhaat.

16. What is action? What is inaction? As to these even the wise are confused. Therefore I shall teach thee such action (the nature of action and inaction), by knowing which thou shalt be liberated from the evil of Samsara.

Karmano hyapi boddhavyam boddhavyam cha vikarmanah;
Akarmanas cha boddhavayam gahanaa karmano gatih.

17. For verily, the true nature of action (enjoined by the scriptures), should be known; also (that) of forbidden (or unlawful) action, and of inaction; hard to understand is the nature (path) of action.

Karmanyakarma yah pasyed akarmani cha karma yah;
Sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit.

18. He who seeth inaction in action and action in inaction, he is wise among men; he is a Yogi and performer of all actions.

Commentary: It is the idea of agency, the idea of 'I am the doer' that binds man to Samsara. If this idea vanishes, action is no action at all. It will not bind one. This is inaction in action. But if a man sits quietly and thinks that he is the doer, he is ever doing actions. This is action in inaction.

Yasya sarve samaarambhaah kaamasankalpavarjitaah;
Jnanagnidagdhakarmaanam tam aahur panditam budhaah.

19. He whose undertakings are all devoid of desires and (selfish) purposes and whose actions have been burnt by the fire of knowledge,—him the wise call a sage.

Tyaktwaa karmaphalaasangam nityatripto niraasrayah;
Karmanyabhipravritto'pi naiva kinchit karoti sah.

20. Having abandoned attachment to the fruits of the action, ever content, depending on nothing, he does not do anything though engaged in activity.

Niraaseer yatachittatma tyaktasarvaparigrahah;
Saareeram kevalam karma kurvannapnoti kilbisham.

21. Without hope and with the mind and the self controlled, having abandoned all greed, doing mere bodily action, he incurs no sin.

Yadricchaalaabhasantushto dwandwatito vimatsarah;
Samah siddhaavasiddhau cha kritwaapi na nibadhyate.

22. Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting, he is not bound.

Gatasangasya muktasya jnanaavasthitachetasah;
Yajnaayaacharatah karma samagram pravileeyate.

23. To one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who works for the sake of sacrifice (for the sake of God), the whole action is dissolved.

Brahmarpanam brahma havir brahmagnau brahmanaa hutam;
Brahmaiva tena gantavyam brahmakarmasamaadhinaa.

24. Brahman is the oblation; Brahman is the melted butter (*ghee*); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

Commentary: This is Jnana-Yajna or wisdom-sacrifice, in which the idea of Brahman is substituted for the ideas of the

instrument and other accessories of action, the idea of action itself and of its results.

Daivam evaapare yajnam yoginah paryupaasate;
Brahmaagnavapare yajnam yajnenaivopajuhwati.

25. Some Yogins perform sacrifice to the gods alone, while others (who have realised the Self) offer the Self as sacrifice by the Self in the fire of Brahman alone.

Srotraadeenindriyaanyanye samyamaagnishu juhwati;
Sabdaadeen vishayaananya indriyaagnishu juhwati.

26. Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and various objects of the senses as sacrifice in the fire of the senses.

Sarvaaneendriyakarmaani praanakarmaani chaapare;
Aatmasamyamayogaagnau juhwati jnaanadeepite.

27. Others again sacrifice all the functions of the senses and those of the breath (vital energy or Prana) in the fire of the Yoga of self-restraint kindled by knowledge.

Dravyayajnaas tapoyajnaa yogayajnaastathaapare;
Swaadhrayaayajnaanayajnaascha yatayah samsitavrataah.

28. Some again offer wealth, austerity and Yoga as sacrifice, while ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

Apaane juhwati praanam praane'paanam tathaapare;
Praanaapaanagatee ruddhwaa praanaayaamaparaayanaah.

29. Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and the incoming, solely absorbed in the restraint of the breath.

Commentary: Some Yogis practise Pranayama, the science of breath regulation.

Apare niyataahaaraah pranaan praaneshu juhwati;
Sarve'pyete yajnavido yajnakshapitakalmashaah.

30. Others who regulate their diet offer life-breaths in life-breaths. All these are knowers of sacrifice.

Yajnasishtaamritabhujo yaanti brahma sanaatanam;
Naayam loko'styayajnasya kuto'nyah kurusattama.

31. Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. This world is not for the man who does not perform sacrifice; how then can he have the other, O Arjuna?

Commentary: He who does not perform any of these is not fit even for this miserable world. How then can he hope to get a better world than this?

Evam bahuvidhaa yajnaa vitataa brahmano mukhe;
Karmajaan viddhi taan sarvaan evam jnaatwaa vimokshyase.

32. Thus, manifold sacrifices are spread out before Brahman (literally at the mouth or face of Brahman). Know them all as born of action, and thus knowing, thou shalt be liberated.

Sreyaan dravyamayaadyajnaat jnaanayajnah parantapa;
Sarvam karmaakhilam paartha jnaane parisamaapyate.

33. Superior is wisdom-sacrifice to the sacrifice with objects, O Parantapa (harasser of foes)! All actions in their entirety, O Arjuna! culminate in knowledge.

Tadviddhi pranipaatena pariprasnena sevayaa;
Upadekshyanti te jnaanam jnaaninas tattwadarsinah.

34. Know that by long prostration, by question and by

service, the wise who have realised the Truth will instruct thee in (that) knowledge.

Yajjnaatwa na punarmoham evam yaasyasi paandava;
Yena bhootaanyaseshena drakshyasyaatmanyatho mayi.

35. Knowing *that* thou shalt not, O Arjuna! again get deluded like this; and by that thou shalt see all beings in thy Self and also in Me.

Api chedasi paapebhyah sarvebhyah paapakrittamah;
Sarvam jnaanaplavenaiva vrijinam santarishyasi.

36. Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sin by the raft of knowledge.

Yathaidhaamsi samiddho'gnir bhasmasaat kurute'rjuna;
Jnaanaagnih sarvakarmaani bhasmasaat kurute tathaa.

37. As the blazing fire reduces fuel to ashes, O Arjuna! so does the fire of knowledge reduce all actions to ashes.

Na hi jnaanena sadrisam pavitram iha vidyate;
Tat swayam yogasamsiddhah kaalenatmani vindati.

38. Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time.

Sraddhaavaan labhate jnaanam tatparah samyatendriyah;
Jnaanam labdhvaa paraam shantimachirenaadhigacchati.

39. The man who is full of faith, who is devoted to it, and who has subdued the senses obtains (this) knowledge; and, having obtained the knowledge, he goes at once to the supreme peace.

Ajnaschaasraddadhaanas cha samsayaatmaa vinasyati;
Naayam loko'sti na paro na sukham samsayaatmanah.

40. The ignorant, the faithless, the doubting self goes to

destruction; there is neither this world nor the other nor happiness for the doubting.

Yogasamnyastakarmaanam jnaanasamcchinnasamsayam;
Aatmavantam na karmaani nibadhnanti dhananjaya.

41. He who has renounced actions by Yoga, whose doubts are rent asunder by knowledge, and who is self-possessed—actions do not bind him, O Arjuna!

Tasmaad ajnaanasambhootam hritstham jnaanaasinaatmanah;
Chhitwainam samsayam yogam aatishthottishtha bhaarata.

42. Therefore, with the sword of the knowledge (of the Self) cut asunder the doubt of the self born of ignorance, residing in thy heart, and take refuge in Yoga. Arise, O Arjuna!

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourth discourse entitled:

The Yoga of Wisdom

Summary of Fifth Discourse

In spite of Sri Krishna's clear instructions, Arjuna still seems to be bewildered. He wants to know conclusively which is superior, the path of action or the path of renunciation of action.

The Lord says that both the paths lead to the highest goal of God-realisation. In both cases the final realisation of the Atman is the aim, but the path of Karma Yoga is superior. Actually there is no real difference between the two.

Krishna further asserts that perfection can be attained and one can be established in the Atman only after the mind has been purified through the performance of selfless action. The Karma Yogi who is aware of the Atman and who is constantly engaged in action knows that although the intellect, mind and senses are active, he does not do anything. He is a spectator of everything. He dedicates all his actions to God and thus abandons attachment, always remaining pure and unaffected. He surrenders himself completely to the Divine Shakti. Having completely rooted out desire, attachment and the ego, he is not born again.

The sage who has realised Brahman and is always absorbed in It does not have any rebirth. Such a sage sees Brahman within and without—within as the static and transcendent Brahman, and without as the entire universe. He sees the one Self in all beings and creatures—in a cow, an elephant, and even in a dog and an outcaste. He is ever free from joy and grief and enjoys eternal peace and happiness. He does not depend upon the senses for his satisfaction. On the other hand the enjoyments of the

senses are generators of pain. They are impermanent. Sri Krishna reminds Arjuna that desire is the main cause of pain and suffering. It is the cause of anger. Therefore the aspirant should try to eradicate desire and anger if he is to reach the Supreme.

5
The Yoga of Renunciation of Action

Arjuna Uvaacha:

Sannyaasam karmanaam krishna punar yogam cha samsasi;
Yacchreya etayorekam tanme broohi sunischitam.

Arjuna said:

1. Renunciation of actions, O Krishna! Thou praisest, and again Yoga. Tell me conclusively which is the better of the two.

Sri Bhagavan Uvaacha:

Sannyaasah karmayogascha nisreyasakaraavubhau;
Tayostu karmasannyaasaat karmayogo visishyate.

The Blessed Lord said:

2. Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action.

Jneyah sa nityasannyaasi yo na dweshti na kaangkshati;
Nirdwandwo hi mahaabaaho sukham bandhaat pramuchyate.

3. He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna! he is easily set free from bondage.

Commentary: A man does not become a Sannyasi by merely giving up actions due to laziness, ignorance, some family calamity or unemployment. A true Sannyasi is one who has neither attachment nor aversion to anything.

Saankhyayogau prithagbaalaah pravadanti na panditaah;
Ekam apyaasthitah samyagubhayor vindate phalam.

4. Children, not the wise, speak of knowledge and the Yoga of action or the performance of action as though they are distinct and different; he who is truly established in one obtains the fruits of both.

Yatsaankhyaih praapyate sthaanam tad yogair api gamyate;
Ekam saankhyam cha yogam cha yah pasyati sa pasyati.

5. That place which is reached by the Sankhyas or the Jnanis is reached by the Yogis (Karma Yogis). He sees who sees knowledge and the performance of action (Karma Yoga) as one.

Sannyaasastu mahaabaaho duhkham aaptumayogatah;
Yogayukto munir brahma na chrenaadhigacchati.

6. But renunciation, O mighty-armed Arjuna! is hard to attain without Yoga; the Yoga-harmonised sage quickly goes to Brahman.

Yogayukto visuddhaatmaa vijitaatmaa jitendriyah;
Sarvabhootaatmaabhootaatmaa kurvannapi na lipyate.

7. He who is devoted to the path of action, whose mind is quite pure, who has conquered the self, who has subdued his senses and who has realised his Self as the Self in all beings, though acting, he is not tainted.

Naiva kinchit karomeeti yukto manyeta tattwavit;
Pasyan srunvan sprisan jighran nasnan gacchan swapan swasan.

8. "I do nothing at all," thus would the harmonised knower of Truth think—seeing, hearing, eating, touching, smelling, going, sleeping, breathing,

Pralapan visrijan grihnan unmishan nimishannapi;
Indriyaaneendriyaartheshu vartanta iti dhaarayan.

9. Speaking, letting go, seizing, opening and closing the eyes—convinced that the senses move among the sense-objects.

Brahmanyaadhaaya karmaani sangam tyaktwaa karoti yah;
Lipyate na sa paapena padmapatram ivaambhasaa.

10. He who does actions, offering them to Brahman and abandoning attachment, is not tainted by sin as a lotus leaf by water.

Kaayena manasaa budhyaa kevalair indriyair api;
Yoginah karma kurvanti sangam tyaktwaatmasuddhaye.

11. Yogis, having abandoned attachment, perform actions only by the body, mind, intellect and even by the senses, for the purification of the self.

Yuktah karmaphalam tyaktwaa saantim aapnoti naishthikeem;
Ayuktah kaamakaarena phale sakto nibadhyate.

12. The united one (the well-poised or the harmonised), having abandoned the fruit of action, attains to the eternal peace; the non-united only (the unsteady or the unbalanced), impelled by desire, attached to the fruit, is bound.

Sarvakarmaani manasaa sannyasyaaste sukham vasee;
Navadwaare pure dehee naiva kurvan na kaarayan.

13. Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city, neither acting nor causing others (body and senses) to act.

Na kartritwam na karmaani lokasya srijati prabhuh;
Na karmaphalasamyogam swabhavas tu pravartate.

14. Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts.

Naadatte kasyachit paapam na chaiva sukritam vibhuh;
Ajnaanenaavritam jnaanam tena muhyanti jantavah.

15. The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.

Jnaanena tu tad ajnaanam yeshaam naasitam aatmanah;
Teshaam aadityavat jnaanam prakaasayati tatparam.

16. But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, knowledge reveals the Supreme (Brahman).

Tadbuddhayas tadaatmaanas tannishthaas tatparaayanaah;
Gacchantyapunaraavrittim jnaananirdhootakalmashaah.

17. Their intellect absorbed in *That*, their self being *That*; established in *That*, with *That* as their supreme goal, they go whence there is no return, their sins being dispelled by knowledge.

Vidyaavinayasampanne braahmane gavi hastini;
Suni chaiva svapaake cha panditaah samadarsinah.

18. Sages look with an equal eye on a Brahmin endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.

Ihaiva tairjitah sargo yeshaam saamye sthitam manah;
Nirdosham hi samam brahma tasmaat brahmani te sthitaah.

19. Even here (in this world) birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman.

Na prahrishyet priyam praapya nodwijet praapya chaapriyam;
Sthirabuddhir asammoodho brahmavid brahmani sthitah.

20. Resting in Brahman with steady intellect, and undeluded, the knower of Brahman neither rejoiceth on obtaining what is pleasant nor grieveth on obtaining what is unpleasant.

Baahyasparseshwasaktaatma vindatyaatmani yat sukham;
Sa brahmayogayuktaatmaa sukham akshayam asnute.

21. With the self unattached to external contacts he finds happiness in the Self; with the self engaged in meditation on Brahman he attains to endless happiness.

Ye hi samsparsajaa bhogaa duhkhayonaya eva te;
Aadyantavantah kaunteya na teshu ramate budhah.

22. The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O Arjuna! The wise do not rejoice in them.

Saknotihaiva yah sodhum praak sareeravimokshanat;
Kaamakrodhadbhavam vegam sa yuktah sa sukhee narah.

23. He who is able while still here (in this world) to withstand, before the liberation from the body, the impulse born out of desire and anger—he is a Yogi, he is a happy man.

Yo'antahsukho'ntaraaraamas tathaantarjyotir eva yah;
Sa yogee brahmanirvaanam brahmabhooto'dhigacchati.

24. He who is happy within, who rejoices within, who is illuminated within, that Yogi attains absolute freedom or Moksha, himself becoming Brahman.

Labhante brahmanirvaanamrishayah ksheenakalmashaah;
Cchinnadwaidhaa yataatmaanah sarvabhootahite rataah.

25. The sages (Rishis) obtain absolute freedom or Moksha—they whose sins have been destroyed, whose dualities (perception of dualities or experience of the pairs of opposites) are

torn asunder, who are self-controlled and intent on the welfare of all beings.

Kaamakrodhaviyuktaanaam yateenaam yatachetasaam;
Abhito brahmanirvaanam vartate viditatmanaam.

26. Absolute freedom (or Brahmic bliss) exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realised the Self.

Sparsaan kritwaa bahir baahyaamschakshus chaivaantare bhruvoh;
Praanaapaanau samau kritwaa naasaabhyantarachaarinau.

27. Shutting out (all) external contacts and fixing the gaze between the eyebrows, equalising the outgoing and incoming breaths moving within the nostrils,

Yatendriyamanobuddhir munir mokshaparaayanah;
Vigatecchaabhayakrodho yah sadaa mukta eva sah.

28. With the senses, the mind and the intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger—the sage is verily liberated for ever.

Bhoktaaram yajnatapasaam sarvalokamaheswaram;
Suhridam sarvabhootaanaam jnaatwaa maam santimricchati.

29. He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna ends the fifth discourse, entitled:

The Yoga of Renunciation of Action

Summary of Sixth Discourse

Sri Krishna emphasises once again that the Yogi or Sannyasin is one who has renounced the fruits of actions, not the actions themselves. The performance of action without an eye on its fruit brings about the purification of the mind. Only a purified mind, a mind free from desires, can engage itself in constant meditation on the Atman. Desire gives rise to imagination or Sankalpa, which drives the soul into the field of action. Therefore none can realise permanent tranquillity of mind without renouncing desires.

The lower self must be controlled by the higher Self. All the lower impulses of the body, mind and senses must be controlled by the power of the higher Self. Then the higher Self becomes one's friend. He who has perfect control of the body, mind and senses and is united with God, sees God in all objects and beings. He sees inwardly that there is no difference between gold and stone, between friends and enemies, between the righteous and the unrighteous. He is perfectly harmonised.

Sri Krishna proceeds to give various practical hints as to the practice of meditation. The aspirant should select a secluded spot where there is no likelihood of disturbance. He should arrange his meditation seat properly and sit in a comfortable posture, keeping the head, neck and spine erect but not tensed. He should fix his purified mind on the Atman by concentrating between the eyebrows or on the tip of the nose.

The practice of Brahmacharya is absolutely necessary if one is to succeed in meditation. The conservation and transformation

of the vital fluid into spiritual energy gives immense power of concentration. Fearlessness, too, is an essential quality on the Godward path. It is faith in the sustaining Grace of God.

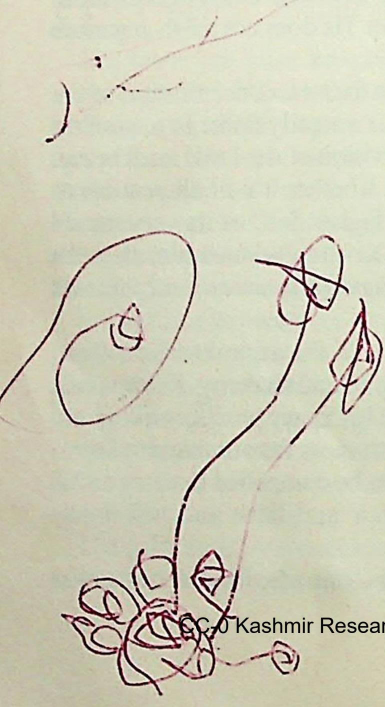
The aspirant is advised to practise moderation in his daily habits—in eating, sleeping, recreation, etc. Extremes are to be avoided as they hinder the practice of meditation. Living a life of such moderation, and gathering up all his forces and directing them towards meditation upon the Atman, the aspirant gradually transcends the senses and intellect and merges himself in the blissful Atman. He discovers that the bliss of the Atman is incomparable, that there is no gain greater than the Self. Having thus attained perfect union with the Self, the Yogi no more descends into ignorance or delusion. He does not relish any more the pleasures of the senses.

Lord Krishna again emphasises that the concentration of the mind on the Atman should be like a steady flame in a windless place. This ultimately leads to the vision of the Lord in all beings and creatures. Arjuna is doubtful whether it is at all possible to engage the mind steadily on the higher Self, as its very nature seems to be one of restlessness. Krishna assures him that the practice can succeed through Vairagya (dispassion) and constant effort.

Arjuna wishes to know the fate of the aspirant who fails to realise the Supreme in spite of his faith and sincerity. Krishna tells him that the accumulated power of his Yogic practices will assure him a better birth in the future, with more favourable conditions for Sadhana. The aspirant will then be compelled to carry on his Yogic practices with greater vigour and faith and will finally achieve God-realisation.

Krishna concludes that the Yogi—one who has attained union

with the Supreme Lord—is superior to the ascetics, to the men of book knowledge and the men of action, as the latter have not transcended ignorance and merged in the Self.



6
The Yoga of Meditation

Sri Bhagavan Uvaacha:

Anaashritah karmaphalam kaaryam karma karoti yah;
Sa sannyaasi cha yogee cha na niragnirna chaakriyah.

The Blessed Lord said:

1. He who performs his bounden duty without depending on the fruits of his actions, he is a Sannyasi and a Yogi; not he who is without fire and without action.

Yam sannyasamiti praahuryogam tam viddhi paandava;
Na hyasannyastasankalpo yogee bhavati kaschana.

2. Do thou, O Arjuna! know Yoga to be that which they call renunciation; no one verily becomes a Yogi who has not renounced thoughts.

Commentary: No one can become a Karma Yogi who plans and expects fruits for his actions.

Aarurukshormuneryogam karma kaaranamuchyate;
Yogaarudhasya tasyaiva shamah kaaranamuchyate.

3. For the sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained to Yoga, inaction (quiescence) is said to be the means.

Yadaa hi nendriyaartheshu na karmaswanushajjate;
Sarvasankalpasannyaasee yogaarudhas tadochyate.

4. When a man is not attached to the sense-objects or to

actions, having renounced all thoughts, then he is said to have attained to Yoga.

Uddharedaatmanaatmaanam naatmaanamavasaadayet;
Atmaiva hyaatmano bandhuraatmaiva ripuraatmanah.

5. Let a man lift himself by his own Self alone; let him not lower himself, for this Self alone is the friend of oneself and this Self alone is the enemy of oneself.

Bandhuraatmaatmanastasya yenaatmaivaatmanaa jitah;
Anaatmanastu shatrutwe vartetaatmaiva shatruvat.

6. The Self is the friend of the self for him who has conquered himself by the Self, but to the unconquered self, this Self stands in the position of an enemy like the (external) foe.

Jitaatmanah prasaantasya paramaatmaa samaahitah;
Sheetoshnasukhaduhkkheshu tathaa maanaapamaanayoh.

7. The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

Jnaanavijnaanatriptaatmaa kootastho vijitendriyah;
Yukta ityuchyate yogee samaloshtaashmakaanchanah.

8. The Yogi who is satisfied with the knowledge and the wisdom (of the Self), who has conquered the senses, to whom a clod of earth, a piece of stone and gold are the same, is said to be harmonised (is said to have attained the state of Nirvikalpa Samadhi).

Suhrinmitraaryudaaseenamadhyasthadweshyabandhushu;
Sadhushwapi cha paapeshu samabuddhirvishishyate.

9. He who is of the same mind to the good-natured, friends,

enemies, the indifferent, the neutral, the hateful, the relatives, the righteous and the unrighteous, excels.

Yogee yunjeeta satatamaatmaanam rahasi sthitah;
Ekaakee yatachittaatmaa niraasheeraparigrahah.

10. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and greed.

Suchau deshe pratishthaapya sthiramaasanamaatmanah;
Naatyuchritam naatineecham chailaajinakushottaram.

11. In a clean spot, having established a firm seat of his own, neither too high nor too low, made of cloth, a skin and Kusa grass, one over the other,

Tatraikaagram manah kritwaa yatachittendriyakriyah;
Upavishyaasane yunjyaadyogamaatmavishuddhaye.

12. There, having made the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise Yoga for the purification of the self.

Samam kaayashirogreevam dhaarayannachalam sthirah;
Samprekshya naasikaagram swam dishaschaanavalokayan.

13. Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around,

Prashaantaatmaa vigatabheer brahmacharivrate sthitah;
Manas samyamya macchitto yukta aaseeta matparah.

14. Serene-minded, fearless, firm in the vow of a Brahmachari; having controlled the mind, thinking of Me and balanced in mind—let him sit, having Me as his supreme goal.

Yunjannevam sadaatmaanam yogee niyatamaanasah;
Shaantim nirvaanaparamaam matsamsthaamadhigacchati.

15. Thus, always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in liberation.

Naatyashnatastu yogo'sti nachaikaantamanashnatah;
Na chaatiswapnasheelasya jaagrato naiva chaarjuna.

16. Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna!

Yuktaahaaravihaarasya yuktacheshtasya karmasu;
Yuktaswapnaavabodhasya yogo bhavati duhkhahaa.

17. Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

Yadaa viniyatam chittamaatmanyevaavatishthate;
Nihsprihas sarvakaamebhyo yukta ityuchyate tadaa.

18. When the perfectly controlled mind rests in the Self only, free from longing for the objects of desire, then it is said, "He is united."

Yathaa deepo nivaatastho nengate sopamaa smritaa;
Yogino yatachittasya yunjato yogamaatmanah.

19. As a lamp placed in a windless spot does not flicker—to such is compared the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).

Yatroparamate chittam niruddham yogasevayaa;
Yatra chaivaatmanaatmaanam pashyannaatmani tushyati.

20. When the mind, restrained by the practice of Yoga,

attains to quietude, and when, seeing the self by the Self, he is satisfied in his own Self,

Sukhamaatyantikam yattad buddhirgraahyamateendriyam;
Vetti yatra na chaivaayam sthitaschalati tattwatah.

21. When he (the Yogi) feels that infinite bliss which can be grasped by the (pure) intellect and which transcends the senses, and established wherein he never moves from the Reality,

Yam labdhwaa chaaparam laabham manyate naadhikam tatah;
Yasmin sthito na duhkhena gurunaapi vichaalyate.

22. Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow,—

Tam vidyaad duhkhasamyogaviyogam yogasamjnitam;
Sa nischayena yoktavyo yogonirvinnachetasaa.

23. Let that be known by the name of Yoga, the severance from union with pain. This Yoga should be practised with determination and with an undesponding mind.

Sankalpaprabhavaan kaamaan tyaktwaa sarvaan aseshatah;
Manasaivendriyagraamam viniyamya samantatah.

24. Abandoning without reserve all desires born of Sankalpa (thought and imagination), and completely restraining the whole group of the senses by the mind from all sides,

Shanais shanairuparamet budhyaa dhiritigriheetayaa;
Aatmasamstham manah kritwaa na kinchidapi chintayet.

25. Little by little let him attain to quietude by the intellect held firmly; having made the mind establish itself in the Self, let him not think of anything.

Yato yato nishcharati manaschanchalamasthiram;
Tatastato niyamyaitat aatmanyeva vasham nayet.

26. From whatever cause the restless and unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

Prashaantamanasam hyenam yoginam sukhamuttamam;
Upaiti shaantarajasam brahmabhootamakalmasham.

27. Supreme bliss verily comes to this Yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman and who is free from sin.

Yunjannevam saddaatmaanam yogee vigatakalmashah;
Sukhena brahmasamsparsham atyantam sukham ashnute.

28. The Yogi, always engaging the mind thus (in the practice of Yoga), freed from sins, easily enjoys the infinite bliss of contact with Brahman (the Eternal).

Sarvabhootasthamaatmaanam sarvabhootaani chaatmani;
Eekshate yogayuktaatmaa sarvatra samadarshanah.

29. With the mind harmonised by Yoga he sees the Self abiding in all beings, and all beings in the Self; he sees the same everywhere.

Yo maam pashyati sarvatra sarvam cha mayi pashyati;
Tasyaaham na pranashyaami sa cha me ne pranashyati.

30. He who sees Me everywhere and sees everything in Me, he never becomes separated from Me, nor do I become separated from him.

Sarvabhootasthitam yo maam bhajatyekatwamaasthitah;
Sarvathaa vartamaanopi sa yogee mayi vartate.

31. He who, being established in unity, worships Me who dwells in all beings, that Yogi abides in Me, whatever may be his mode of living.

Aatmaupamyena sarvatra samam pashyati yo'rjuna;
Sukham vaa yadi vaa duhkham sa yogee paramo matah.

32. He who, through the likeness of the Self, O Arjuna! sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi.

Arjuna Uvaacha:

Yo'yam yogastwayaa proktah saamyena madhusoodana;
Etasyaaham na pashyaami chanchalatwaat sthitim sthiraam.

Arjuna said:

33. This Yoga of equanimity taught by Thee, O Krishna! I do not see its steady continuance, because of the restlessness (of the mind).

Chanchalam hi manah krishna pramaathi balavad dridham;
Tasyaaham nigraham manye vaayoriva sudushkaram.

34. The mind verily is restless, turbulent, strong and unyielding, O Krishna! I deem it as difficult to control as to control the wind.

Sri Bhagavan Uvaacha:

Asamshayam mahaabaaho mano durnigraham chalam;
Abhyaasena tu kaunteya vairaagyena cha grihyate.

The Blessed Lord said:

35. Undoubtedly, O mighty-armed Arjuna! the mind is difficult to control and restless; but by practice and by dispassion it may be restrained.

Asamyataatmanaa yogo dushpraapa iti me matih;
Vashyaatmanaa tu yatataa shakyovaaptumupaayatah.

36. I think Yoga is hard to be attained by one of uncontrolled self, but the self-controlled and striving one can attain to it by the (proper) means.

Arjuna Uvaacha:

Ayatis shraddhayopeto yogaacchalitamaanasah;
Apraapya yogasamsiddhim kaam gatim krishna gacchati.

Arjuna said:

37. He who is unable to control himself though he has the faith, and whose mind wanders away from Yoga, what end does he, having failed to attain perfection in Yoga, meet, O Krishna?

Kacchinnobhayavibhrashtas cchinnabhramiva nashyati;
Apratishtho mahaabaaho vimoodho brahmanah pathi.

38. Fallen from both, does he not perish like a rent cloud, supportless, O mighty-armed (Krishna)! deluded on the path of Brahman?

Etanme samshayam krishna cchettumarhasyasheshatah;
Twadanyas samshayasyaasya cchettaa na hyupapadyate.

39. This doubt of mine, O Krishna! do Thou dispel completely, because it is not possible for any but Thee to dispel this doubt.

Sri Bhagavan Uvaacha:

Paartha naiveha naamutra vinaashas tasya vidyate;
Nahi kalyaanakrit kaschit duratim taata gacchati.

The Blessed Lord said:

40. O Arjuna! neither in this world nor in the next is there

destruction for him; none, verily, who does good, O My son, ever comes to grief!

Praaypa punyakritaam lokaanushitwaa shaashwateeh samaah;
Shucheenam shreenataam gehe yogabhrashto'bhijaayate.

41. Having attained to the worlds of the righteous, and having dwelt there for everlasting years, he who fell from Yoga is reborn in the house of the pure and wealthy.

Athavaa yoginaameva kule bhavati dheemataam;
Etaddhi durlabhataram loke janma yadeedrisham.

42. Or he is born in a family of even the wise Yogis; verily, a birth like this is very difficult to obtain in this world.

Tatra tam buddhisamyogam labhate pourvadehikaṃ;
Yatate cha tato bhooyah samsiddhau kurunandana.

43. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O Arjuna!

Poorvaabhyaasena tenaiva hriyate hyavashopi sah;
Jijnaasurapi yogasya shabdabrahmaativartate.

44. By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmic word.

Commentary: Even an enquirer in whom a desire for information about Yoga is kindled goes beyond the *Vedas.*

Prayatnaadyatamaanastu yogee samshuddhakilbishah;
Anekajanmasamsiddhas tato yaati paraam gatim.

45. But the Yogi who strives with assiduity, purified of sins and perfected gradually through many births, reaches the highest goal.

Tapaswibhyo'dhiko yogee jnaanibhyo'pi mato'dhikah;
Karmibhyaschaadhiko yogee tasmaad yogee bhavaarjuna.

46. The Yogi is thought to be superior to the ascetics and even superior to men of knowledge (obtained through the study of scriptures); he is also superior to men of action; therefore be thou a Yogi, O Arjuna!

Yoginaamapi sarveshaam madgatenaantaraatmanaa;
Shraddhaavaan bhajate yo maam sa me yuktatamo matah.

47. And among all the Yogis, he who, full of faith and with his inner self merged in Me, worships Me, he is deemed by Me to be the most devout.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the sixth discourse, entitled:

The Yoga of Meditation

Summary of Seventh Discourse

Sri Krishna tells Arjuna that the supreme Godhead has to be realised in both its transcendent and immanent aspects. The Yogi who has reached this summit has nothing more to know.

This complete union with the Lord is difficult of attainment. Among many thousands of human beings, very few aspire for this union, and even among those who aspire for it, few ever reach the pinnacle of spiritual realisation.

The Lord has already given a clear description of the all-pervading static and infinite state of His. Now He proceeds to explain His manifestations as the universe and the power behind it. He speaks of these manifestations as His lower and higher Prakritis. The lower Prakriti is made up of the five elements, mind, ego and intellect. The higher Prakriti is the life-element which upholds the universe, activitates it and causes its appearance and final dissolution.

Krishna says that whatever exists is nothing but Himself. He is the cause of the appearance of the universe and all things in it. Everything is strung on Him like clusters of gems on a string. He is the essence, the substance and substratum of everything, whether visible or invisible. Although everything is in Him, yet He transcends everything as the actionless Self. Prakriti or Nature is made up of the three Gunas or qualities—Sattwa, Rajas and Tamas. These three qualities delude the soul and make it forget its true nature, which is one with God. This delusion, termed Maya, can only be removed by the Grace of the Lord Himself.

Thus far Arjuna has been taught the highest form of devotion, which leads to union with God in His static aspect as also with His dynamic Prakriti. Krishna tells him that there are also other forms of devotion which are inferior as they are performed with various motives. The distressed, the seeker of divine wisdom, and he who desires wealth, worship Him, as also the wise. Of these the Lord deems the wise as dearest to Him. Such a devotee loves the Lord for the sake of pure love alone. Whatever form a devotee worships, the ultimate goal is the Lord Himself. The Lord accepts such worship, knowing that it is directed to Him only.



7
The Yoga of Wisdom and Realisation

Sri Bhagavan Uvaacha:

Mayyaasaktamanaah paartha yogam yunjanmadaashrayah;
Asamshayam samagram maam yathaa jnaasyasi tacchrunu.

The Blessed Lord said:

1. O Arjuna! hear how you shall without doubt know Me fully, with the mind intent on Me, practising Yoga and taking refuge in Me.

Jnaanam te'ham savijnaanam idam vakshyaamyasheshatah;
Yajjnaatwaa neha bhooyonyat jnaatavyamavashishyate.

2. I shall declare to thee in full this knowledge combined with direct realisation, after knowing which nothing more here remains to be known.

Manushyaanaam sahasreshu kaschidyatati siddhaye;
Yatataamapi siddhaanaam kaschinmaam vetti tattwatah.

3. Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence.

Bhhoomiraapo'nalo vaayuh kham mano buddhireva cha;
Ahamkaara iteeyam me bhinnaa prakritirashtadhaa.

4. Earth, water, fire, air, ether, mind, intellect and egoism—this is My Nature divided eightfold.

Apareyamitastwanyaam prakritim viddhi me paraam;
Jeevabhootaam mahaabaaho yayedam dhaaryate jagat.

5. This is the inferior Prakriti, O mighty-armed (Arjuna)! Know thou as different from it My higher Prakriti (Nature), the very life-element by which this world is upheld.

Etadyoneeni bhootaani sarvaaneetyupadhaaraya;
Aham kritsnasya jagatah prabhavah pralayastathaa.

6. Know that these two (Natures) are the womb of all beings. So I am the source and dissolution of the whole universe.

Mattah parataram naanyat kinchidasti dhananjaya;
Mayi sarvamidam protam sootre maniganaa iva.

7. There is nothing whatsoever higher than Me, O Arjuna! All this is strung on Me as clusters of gems on a string.

Rasohamapsu kaunteya prabhaasmi shashisooryayoh;
Pranavas sarvavedeshu shabdah khe paurusham nrishu.

8. I am the sapidity in water, O Arjuna! I am the light in the moon and the sun; I am the syllable Om in all the *Vedas*, sound in ether and virility in men.

Punyo gandhah prithivyaam cha tejaschasmi vibhaavasau;
Jeevanam sarvabhooteshu tapaschasmi tapaswishu.

9. I am the sweet fragrance in earth and brilliance in the fire, the life in all beings; and I am the austerity in ascetics.

Beejam maam sarvabhootaanaam viddhi paartha sanaatanam;
Buddhir buddhimataamasmi tejastejaswinaamaham.

10. Know Me, O Arjuna! as the eternal seed of all beings; I am the intelligence of the intelligent; the splendour of the splendid objects am I.

Balam balavataam chaaham kaamaraagavivarjitam;
Dharmaaviruddho bhooteshu kaamosmi bharatarshabha.

11. Of the strong, I am the strength devoid of desire and attachment, and in (all) beings, I am the desire unopposed to Dharma, O Arjuna!

Ye chaiva saattvikaa bhaava raajasaastaamasaascha ye;
Matta eveti tanviddhi na twaham teshu te mayi.

12. Whatever being (and objects) that are pure, active and inert, know that they proceed from Me. They are in Me, yet I am not in them.

Tribhirgunamayair bhaavairebhis sarvamidam jagat;
Mohitam naabhijaanaati maamevyah paramavyayam.

13. Deluded by these Natures (states or things), composed of the three qualities of Nature, all this world does not know Me as distinct from them and immutable.

Daivee hyeshaa gunamayee mama maayaa duratyayaa;
Maameva ye prapadyante maayaametaam taranti te.

14. Verily, this divine illusion of Mine made up of the (three) qualities (of Nature) is difficult to cross over; those who take refuge in Me alone cross over this illusion.

Na maam dushkritino moodhaah prapadyante naraadhamaah;
Maayayaapahritajnaanaa aasuram bhaavamaashritaah.

15. The evil-doers and the deluded, who are the lowest of men, do not seek Me; they whose knowledge is destroyed by illusion follow the ways of demons.

Chaturvidhaa bhajante maam janaas sukritino'rjuna;
Aarto jijnaasurartharthee jnaanee cha bharatarshabha.

16. Four kinds of virtuous men worship Me, O Arjuna! And they are the distressed, the seeker of knowledge, the seeker of wealth, and the wise, O Lord of the Bharatas!

Teshaam jnanee nityayukta ekabhaktirvishishyate;
Priyo hi jnaaninotyarthamaham sa cha mama priyah.

17. Of them, the wise, ever steadfast and devoted to the One, excels (is the best); for I am exceedingly dear to the wise and he is dear to Me.

Udaaraas sarva evaite jnaanee twaatmaiva me matam;
Aasthitas sa hi yuktaatmaa maamevaanuttamaam gatim.

18. Noble indeed are all these; but I deem the wise man as My very Self; for, steadfast in mind, he is established in Me alone as the supreme goal.

Bahoonaam janmanaamante jnaanavaanmaam prapadyate;
Vaasudevah sarvamiti sa mahaatmaa sudurlabhah.

19. At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find.

Kaamaistaistairhrutajnaanaah prapadyante'nyadevatah;
Tam tam niyamamaasthaaya prakrityaa niyataas swayaa.

20. Those whose wisdom has been rent away by this or that desire go to other gods, following this or that rite, led by their own nature.

Yo yo yaam yaam tanum bhaktas shraddhayaarchitumicchati;
Tasya tasyaachalaam shraddhaam taameva vidadhaamyaham.

21. Whatsoever form any devotee desires to worship with faith—that (same) faith of his I make firm and unflinching.

Sa tayaa shraddhayaa yuktastasyaaraadhanameehate;
Labhate cha tatah kaamaan mayaiva vihitaan hitaan.

22. Endowed with that faith, he engages in the worship of that

(form) and from it he obtains his desire, these being verily ordained by Me (alone).

Antavattu phalam teshaam tadbhavatyalpamedhasaam;
Devaan devayajo yaanti madbhaktaa yaanti maamapi.

23. Verily the reward (fruit) that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, but My devotees come to Me.

Avyaktam vyaktimaapannam manyante maamabuddhayah;
Param bhaavamajaananto mamaavyayamanuttamam.

24. The foolish think of Me, the Unmanifest, as having manifestation, knowing not My higher, immutable and most excellent nature.

Naaham prakaashah sarvasya yogamaayaasamaavritah;
Moodho'yam naabhijaanaati loko maamajamavyayam.

25. I am not manifest to all, being (as I am) veiled by the Yoga Maya. This deluded world does not know Me, the unborn and imperishable.

Vedaaham samateetaani vartamaanaani chaarjuna;
Bhavishyaani cha bhootani maam tu veda na kaschana.

26. I know, O Arjuna! the beings of the past, the present and the future, but no one knows Me.

Icchaadweshasamutthena dwandwamohena bhaarata;
Sarvabhootaani sammoham sarge yaanti parantapa.

27. By the delusion of the pairs of opposites arising from desire and aversion, O Bharata! all beings are subject to delusion at birth, O Parantapa!

Yeshaam twantagatam paapam janaanaam punyakarmanaam;
Te dwandwamohanirmuktaa bhajante maam dridhavrataah.

28. But those men of virtuous deeds whose sins have come to an end, and who are freed from the delusion of the pairs of opposites, worship Me, steadfast in their vows.

Jaraamaranamokshaaya maamaashritya yatanti ye;
Te brahma tadviduh kritsnam adhyaatmam karma chaakhilam.

29. Those who strive for liberation from old age and death, taking refuge in Me, realise in full that Brahman, the whole knowledge of the Self and all action.

Saadhibhootaadhidaivam maam saadhiyajnam cha ye viduh;
Prayaanakaalepi cha maam te vidur yuktachetasah.

30. Those who know Me with the Adhibhuta (pertaining to the elements), Adhidaiva (pertaining to the gods), and the Adhiyajna (pertaining to the sacrifice), know Me even at the time of death, steadfast in mind.

Commentary: They who are steadfast in mind, who have taken refuge in Me, who know Me as the knowledge of elements on the physical plane, as the knowledge of gods on the celestial or mental plane, as the knowledge of the sacrifice in the realm of sacrifice, are not affected.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventh discourse, entitled:

The Yoga of Wisdom and Realisation

Summary of Eighth Discourse

Arjuna here asks Sri Krishna about the meaning of the different terms referred to by Him in the last two verses of the previous chapter. He wishes to know what is the Supreme Being, what is Karma or action that He refers to, and what is the meaning that pertains to this spirit, the elements and the centre of all things within this human body.

Beyond all things manifest and unmanifest, beyond these names and forms, there is the Supreme Being—Brahman. He indwells this body as the centre of all things, including even our own self (individual soul). We are a spiritual being residing in this body and supported by the Silent Witness within—the Supreme Antaryamin. Prakriti or Nature is the being pertaining to the elements. Worship, prayer and offering to the gods with faith and devotion constitute actions that lead to blessedness.

The secret of reaching the Divine Being and thus freeing oneself forever from birth and death and the pains and sufferings of this earth-life, is to constantly practise unbroken remembrance of the Lord at all times, in all places and even amidst one's daily activities and occupations. If one practises such steady remembrance through regular daily Sadhana, then he will become rooted in His remembrance even at the time of departing from this body at death. Thus departing, he will go beyond darkness and bondage and attain the realm of eternal blessedness.

One must practise sense-control. The senses must be disciplined and gradually withdrawn from outside objects. The mind should be centred within upon God, uttering Om or any

Divine Name. By such steady practice daily the Lord is easily attainable.

Lord Krishna explains how those who attain Him do not have to come again into this impermanent world of sorrow and pain. All beings, including even the gods, come again and again into this created universe from the state of unmanifest being wherein they remained at the end of an age-cycle. But the Lord exists even beyond this unmanifest being. That radiant, imperishable Divine Reality is the highest goal to be attained. Single-minded devotion of our heart is the means of attaining this highest blessed state.

Even though there are auspicious and inauspicious circumstances of departing from the physical body and journeying forth, yet if one steadily abides in the Lord through firm devotion and faith, then these conditions do not matter. By constantly remaining in tune with the Divine through pure love, everything is made auspicious. If one can ever remain united with God through deep devotion, constant remembrance, regular meditation and continuous communion, then times, places, conditions and situations become auspicious and blessed. This is the secret of invoking His Grace and attaining Him and becoming eternally free and blissful.

8
The Yoga of the Imperishable Brahman

Arjuna Uvaacha:

Kim tadbrahma kim adhyaatmam kim karma purushottama;
Adhibhootam cha kim proktam adhidaivam kimuchyate.

Arjuna said:

1. What is that Brahman? What is Adhyatma? What is action, O best among men? What is declared to be Adhibhuta? And what is Adhidaiva said to be?

Adhiyajnah katham ko'tra dehes'min madhusudana;
Prayaanakaale cha katham jneyosi niyataatmabhih.

2. Who and how is Adhiyajna here in this body, O destroyer of Madhu (Krishna)? And how, at the time of death, art Thou to be known by the self-controlled?

Sri Bhagavan Uvaacha:

Aksharam brahma paramam swabhaavo'dhyaatmamuchyate;
Bhootabhaavodbhavakaro visargah karmasamjnitah.

The Blessed Lord said:

3. Brahman is the Imperishable, the Supreme: His essential nature is called Self-knowledge; the offering (to the gods) which causes existence and manifestation of beings and which also sustains them is called action.

Adhibhootam ksharo bhaavah purushaschaadhidaivatam;
Adhiyajnohamevaatra dehe dehabhritaam vara.

4. Adhibhutam (knowledge of the elements) pertains to My perishable Nature, and the Purusa or the soul is the Adhidaivam; I alone am the Adhiyajna here in this body, O best among the embodied (men)!

Antakaale cha maameva smaran muktwaa kalevaram;
Yah prayaati sa madbhaavam yaati naastyatra samshayah.

5. And whosoever leaving the body goes forth remembering Me alone at the time of death, he attains My Being; there is no doubt about this.

Yam yam vaapi smaran bhaavam tyajatyante kalevaram;
Tam tamevaiti kaunteya sadaa tabdhaavabhaavitah.

6. Whosoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti (Arjuna)! because of his constant thought of that being.

Commentary: The most prominent thought of one's life occupies the mind at the time of death. It determines the nature or character of the body to be attained in the next birth.

Tasmaat sarveshu kaaleshu maamanusmara yudhya cha;
Mayyarpitamanobuddhir maamevàishyasyasamshayam.

7. Therefore, at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in Me, thou shalt doubtless come to Me alone.

Abhyaasayogayuktena chetasaa naanyagaaminaa;
Paramam purusham divyam yaati parthaanuchintayan.

8. With the mind not moving towards any other thing, made steadfast through habitual meditation and ever meditating, one goes to the Supreme Person, the Resplendent, O Arjuna!

Kavim puraanamanushaasitaaram
Anoraneeyaamsam anusmaredyah;

Sarvasya dhaataaram achintyaroopam
Aadityavarnam tamasah parastaat.

9. Whosoever meditates on the Omniscient, the Ancient, the Ruler (of the whole world), minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance,

Prayaanakaale manasaachalena
Bhaktyaa yukto yogabalena chaiva;
Bhruvormadhye praanamaaveshya samyak
Sa tam param purusham upaiti divyam.

10. At the time of death, with unshaken mind, endowed with devotion, by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

Yadaksharam vedavido vadanti
Vishanti yadyatayo veetaraagah;
Yadicchanto brahmacharyam charanti
Tatte padam sangrahena pravakshye.

11. That which is declared imperishable by those who know the *Vedas*, that which the self-controlled (ascetics or Sannyasis) and passion-free enter, that desiring which celibacy is practised—that goal I will declare to thee in brief.

Sarvadwaaraani samyamya mano hridi nirudhya cha;
Murdhnyaadhaayaatmanah praanamaasthito yogadhaaranaam.

12. Having closed all the gates and confined the mind in the heart and fixed the life-breath in the head, engaged in the practice of concentration,

Omityekaaksharam brahma vyaaharan maamanusmaran;
Yah prayaati tyajan deham sa yaati paramaam gatim.

13. Uttering the one-syllable *Om*—the Brahman—and remembering Me, he who departs thus, leaving the body, attains to the Supreme Goal.

Ananyachetaah satatam yo maam smarati nityashah;
Tasyaaham sulabhah paartha nityayuktasya yoginah.

14. I am easily attainable by that ever steadfast Yogi who constantly and daily remembers Me (for a long time), not thinking of anything else (with a single or one-pointed mind), O Partha!

Maamupetya punarjanma duhkhaalayamashaashwatam;
Naapnuvanti mahaatmaanah samsiddhim paramaam gataah.

15. Having attained Me these great souls do not again take birth (here), which is the place of pain and is non-eternal: they have reached the highest perfection (liberation).

Aabrahmabhuvanaallokah punaraavartino'juna;
Maamupetya tu kaunteya punarjanma na vidyate.

16. (All) the worlds, including the world of Brahma, are subject to return again, O Arjuna! But he who reaches Me, O son of Kunti! has no rebirth.

Sahasrayugaparyantam aharyad brahmano viduh;
Raatrim yugasahasraantaam te'horaatravido janaah.

17. Those people who know the day of Brahma, which is of a duration of a thousand Yugas (ages), and the night which is also of a thousand Yugas duration, they know day and night.

Avyaktaadvyaktayas sarvaah prabhavantyaharaagame;
Raatryaagame praleeyante tatraivaavyaktasamjnake.

18. From the Unmanifested all the manifested (worlds) proceed at the coming of the "day"; at the coming of the "night" they

dissolve verily into *that* which is called the Unmanifested.

Commentary: Coming of the day and night: the commencement of creation and dissolution.

Bhootagraamha sa evaayam bhootwaa bhootwaa praleeyate;
Raatryaagame'vashah paartha prabhavantyaharaagame.

19. This same multitude of beings, born again and again, is dissolved helplessly, O Arjuna! (into the Unmanifested) at the coming of the night, and comes forth again at the coming of the day.

Parastasmaat tu bhaavonyo-avyakto'vyaktaatsanaatanah;
Yah sa sarveshu bhooteshu nashyatsu na vinashyati.

20. But verily there exists, higher than the Unmanifested, another unmanifested Eternal, who is not destroyed when all beings are destroyed.

Commentary: Another unmanifested Eternal is the ancient or eternal Para Brahman who is distinct from the Unmanifested (Primordial Nature), who is of quite a different nature. He is superior because He is the cause of everything.

Avyakto'kshara ityuktastamaahuh paramaam gatim;
Yam praapya na nivartante taddhaama paramam mama.

21. What is called the Unmanifested and the Imperishable, *that* they say is the highest goal (path). They who reach It do not return (to this Samsara). That is My highest abode (place or state).

Purushah sa parah partha bhaktyaa labhyastwananyayaa;
Yasyaantahsthaani bhootaani yena sarvamidam tatam.

22. That highest Purusa, O Arjuna! is attainable by unswerving devotion to Him alone within whom all beings dwell and by whom all this is pervaded.

Yatra kaale twanaavrittim aavrittim chaiva yoginah;
Prayaataa yaanti tam kalam vakshyaami bharatarshabha.

23. Now I shall tell thee, O chief of the Bharatas! the times departing at which the Yogis will return or not return.

Agnirjyotirahas suklah shanmaasaa uttaraayanam;
Tatra prayaata gacchanti brahma brahmavido janaah.

24. Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (the northern solstice)—departing then (by these), men who know Brahman go to Brahman.

Dhoomo ratristathaa krishnah shanmaasaa dakshinaayanam;
Tatra chaandramasam jyotiryogee praapya nivartate.

25. Attaining to the lunar light by smoke, night time, the dark fortnight also, the six months of the southern path of the sun (the southern solstice), the Yogi returns.

Shuklakrishne gatee hyete jagatah saashwate mate;
Ekayaa yaatyanaavrittim anyayaavartate punah.

26. The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright path) a man goes not to return, and by the other (the dark path) he returns.

Commentary: The bright path is the path to the gods taken by the devotees. The dark path is of the manes taken by those who perform sacrifices or charitable acts with the expectation of rewards.

Naite sritee paartha jaanan yogee muhyati kaschana;
Tasmaat sarveshu kaaleshu yogayukto bhavaarjuna.

27. Knowing these paths, O Arjuna! no Yogi is deluded; therefore at all times be steadfast in Yoga.

Vedeshu yajneshu tapssu chaiva
Daaneshu yat punyaphalam pradishtam:

Atyeti tatsarvamidam viditwaa
Yogee param sthaanamupaiti chaadyam.

28. Whatever fruit or merit is declared (in the scriptures) to accrue from (the study of) the *Vedas*, (the performance of) sacrifices, (the practice of) austerities, the offering of gifts—beyond all this goes the Yogi, having known this; and he attains to the Supreme Primeval (first or ancient) Abode.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighth discourse entitled:

The Yoga of the Imperishable Brahman

Summary of Ninth Discourse

Observing that Arjuna was a qualified aspirant and endowed with faith, Krishna declares to him the sovereign knowledge and sovereign secret that is to be known by direct experience. He adds that without faith in this knowledge man fails to reach God and is reborn to suffer.

Now the Lord proceeds to describe His nature as the all-comprehensive Truth. He is everything that is visible and invisible. He pervades everything that exists. He creates everything, sustains everything, and when final dissolution takes place, absorbs everything into Himself. He manifests them again when the next creation begins. All beings who are ignorant of this knowledge are caught helplessly in this cycle of birth and death. In the midst of this creation, preservation and dissolution of the universe, the Lord stands as a witness, unaffected and unattached. He is the sole director, sustainer and supervisor of His Cosmic Prakriti.

Ignorant beings are not able to recognise the Lord in one who has realised Him. Although these cruel beings assume a human form, their nature is that of demons. The God-realised Mahatma, on the other hand, is a man of knowledge, and perceives Him indwelling all beings and creatures. He beholds the underlying unity of existence in all names and forms.

The Lord's divine protection is assured to all those who take refuge in Him. Whatever path a devotee follows, he ultimately reaches Him. He is the goal of the various methods of spiritual practice. Devotion, Sri Krishna emphasises, is the essence of

all spiritual discipline. If this supreme element is present, then the devotee is freed from bondage. The Lord observes the motive and degree of devotion. Even the most sinful and diabolical man, if he takes a radical turn towards the path of truth and righteousness, reaches the Lord. Whatever vocation one follows, one can attain the Lord if one seeks earnestly and with loving devotion. The essential thing is to fix the entire mind on the Lord and dedicate everything unto Him—one's body, mind, actions, will and emotion.

9
The Yoga of the Kingly Science and Kingly Secret

Sri Bhagavan Uvaacha:

Idam tu te guhyatamam pravakshyaamyanasooyave;
Jnaanam vijnaanasahitam yajjnaatwaa mokshyase'subhaat.

The Blessed Lord Said:

1. I shall now declare to thee who does not cavil, the greatest secret, the knowledge combined with experience (Self-realisation). Having known this, thou shalt be free from evil.

Raajavidyaa rajaaguhyam pavitramidamuttamam;
Pratyakshaavagamam dharmyam susukham kartumavyayam.

2. This is the kingly science, the kingly secret, the supreme purifier, realisable by direct intuitional knowledge, according to righteousness, very easy to perform and imperishable.

Ashraddadhaanaah purushaa dharmasyaasya parantapa;
Apraapya maam nivartante mrityusamsaaravartmani.

3. Those who have no faith in this Dharma (knowledge of the Self), O Parantapa! return to the path of this world of death without attaining Me.

Mayaa tatamidam sarvam jagadavyaktamoortinaa;
Matshaani sarvabhootaani na chaaham teshvavasthitah.

4. All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I do not dwell in them.

Na cha matsthaani bhootaani pashya me yogamaishwaram;
Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.

5. Nor do beings exist in Me (in reality)—behold My divine Yoga! Supporting all beings, but not dwelling in them, is My Self, the efficient cause of beings.

Yathaakaashasthito nityam vaayus sarvatrago mahaan;
Tathaa sarvaani bhootani matsthaaneetyupadhaaraya.

6. As the mighty wind, moving everywhere, rests always in the ether, even so, know thou that all beings rest in Me.

Sarvabhootaani kaunteya prakritim yaanti maamikaam;
Kalpakshaye punastaani kalpaadau visrijaamyaham.

7. All beings, O Arjuna! go into My nature at the end of a Kalpa; I send them forth again at the beginning of (the next) Kalpa.

Prakritim swaamavashtabhya visrijaami punah punah;
Bhootagraamamimam kritsnamavasham prakritervashaat.

8. Animating My nature, I again and again send forth all this multitude of beings, helpless, by the force of nature.

Na cha maam taani karmaani nibadhnanti dhananjaya;
Udaasseenavadaaseenamasaktam teshu karmasu.

9. These acts do not bind Me, O Arjuna! sitting like one indifferent, unattached to those acts.

Mayaadhyakshena prakritih sooyate sacharaacharam;
Hetunaanena kaunteya jagadwiparivartate.

10. Under Me as supervisor, Nature produces the moving and the unmoving; because of this, O Arjuna! the world revolves.

Avajaananti maam moodhaah maanusheem tanumaashritam;
Param bhaavamajaananto mama bhootamaheshwaram.

11. Fools disregard Me, clad in human form, not knowing

My higher Being as the great Lord of (all) beings.

Moghaashaa moghakarmaano moghajnaanaa vichetasah;
Raakshaseemaasureem chaiva prakritim mohineem shritaah.

12. Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the deceitful nature of demons and undivine beings.

Mahaatmaanastu maam paartha daiveem prakritimaashritaah;
Bhajantyananyamanaso jnaatwaa bhootaadimavyayam.

13. But the great souls, O Arjuna! partaking of My divine nature, worship Me with a single mind (with the mind devoted to nothing else), knowing Me as the imperishable source of beings.

Satatam keertayanto maam yatantascha dridhavrataah;
Namasyantascha maam bhaktyaa nityayuktaa upaasate.

14. Always glorifying Me, striving, firm in vows, prostrating before Me, they worship Me with devotion, always steadfast.

Jnaanayajnena chaapyanye yajanto maamupaasate;
Ekatwena prithaktwena bahudhaa vishwatomukham.

15. Others also, sacrificing with the wisdom-sacrifice, worship Me, the all-faced, as one, as distinct, and as manifold.

Aham kraturaham yajnah swadhaahamahamaushadham;
Mantro'hamahamevaajyam ahamagniraham hutam.

16. I am the Kratu; I am the Yajna; I am the offering (food) to the manes; I am the medicinal herb and all the plants; I am the Mantra; I am also the *ghee* or the melted butter; I am the fire; I am the oblation.

Pitaahamasya jagato maataa dhaataa pitaamahah;
Vedyam pavitramonkaara riksaama yajureva cha.

17. I am the father of this world, the mother, the dispenser of the fruits of actions, and the grandfather; the (one) thing to be known, the purifier, the sacred monosyllable (Om), and also the *Rig*, the *Sama* and *Yajur Vedas*.

Gatirbhartaa prabhus saakshee nivaasas sharanam suhrit;
Prabhavah pralayas sthaanam nidhaanam beejamavyayam.

18. I am the goal, the support, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house, and the seed which is imperishable.

Tapaamyahamaham varsham nigrihnaamyutsrijaami cha;
Amritam chaiva mrityuscha sadasacchaahamarjuna.

19. (As the sun) I give heat; I withhold and send forth the rain; I am immortality and also death, existence and non-existence, O Arjuna!

Traividyaa maam somapaah pootapaapaa
Yajnairishtwaa swargatim praarthayante;
Te punyamaasaadya surendraloka-
Mashnanti divyaan divi devabhogaan.

20. The knowers of the three *Vedas*, the drinkers of Soma, purified of all sins, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy in heaven the divine pleasure of the gods.

Te tam bhuktwaa swargalokam vishaalam
Ksheene punye martyalokam vishanti;
Evam trayeedharmamanuprapannaa
Gataagatam kaamakaamaa labhante.

21. They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by the

injunctions of the three (*Vedas*), and desiring (objects of) desires, they attain to the state of going and returning.

Ananyaashchintayanto maam ye janaah paryupaasate;
Teshaam nityaabhiyuktaanaam yogakshemam vahaamyaham.

22. To those men who worship Me alone, thinking of no other, of those ever-united, I secure what is not already possessed and preserve what they already possess.

Ye'pyanyadevataa bhaktaa yajante shraddhayaanvitaah;
Te'pi maameva kaunteya yajantyavidhipoorvakam.

23. Even those devotees, who, endowed with faith, worship other gods, worship Me alone, O Arjuna! by the wrong method.

Aham hi sarvayajnaanaam bhoktaa cha prabhureva cha;
Na tu maamabhijaananti tatwenaataschyavanti te.

24. For I alone am the enjoyer and also the Lord of all sacrifices; but they do not know Me in essence (in reality), and hence they fall (return to this mortal world).

Yaanti devavrataa devaan pitreen yaanti pitrivrataah;
Bhootaani yaanti bhootejyaa yaanti madyaajino'pi maam.

25. The worshippers of the gods go to them; to the manes go the ancestor-worshippers; to the deities who preside over the elements go their worshippers; but My devotees come to Me.

Patram pushpam phalam toyam yo me bhaktyaa prayacchati;
Tadaham bhaktyupahritamashnaami prayataatmanah.

26. Whoever offers Me with devotion and a pure mind (heart), a leaf, a flower, a fruit or a little water—I accept (this offering).

Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat;
Yattapasyasi kaunteya tatkurushva madarpanam.

27. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou practiseth as austerity, O Arjuna! do it as an offering unto Me.

Shubhaashubhaphalairevam mokshyase karmabandhanaih;
Sannyaasayogayuktaatmaa vimukto maamupaishyasi.

28. Thus shalt thou be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

Samo'ham sarvabhooteshu na me dweshyo'sti na priyah;
Ye bhajanti tu maam bhaktyaa mayi te teshu chaapyaham.

29. The same am I to all beings; to Me there is none hateful or dear; but those who worship Me with devotion are in Me and I am also in them.

Api chet suduraachaaro bhajate maamananyabhaak;
Saadhureva sa mantavyas samyagvyavasito hi sah.

30. Even if the most sinful worships Me with devotion to none else, he too should indeed be regarded as righteous, for he has rightly resolved.

Kshipram bhavati dharmaatmaa shashwacchaantim nigacchati;
Kaunteya pratijaaneehi na me bhaktah pranashyati.

31. Soon he becomes righteous and attains to eternal peace; O Arjuna! know thou for certain that My devotee is not destroyed.

Maam hi paartha vyapaashritya ye'pi syuh paapayonayah;
Striyo vaishyaastathaa shoodraaste'pi yaanti paraam gatim.

32. For, taking refuge in Me, they also, who, O Arjuna! may be of sinful birth—women, Vaisyas as well as Sudras—attain the Supreme Goal.

Kim punarbraahmanaah punyaa bhaktaa raajarshayastathaa;
Anityamasukham lokam imam praapya bhajaswa maam.

33. How much more (easily) then the holy Brahmins and devoted royal saints (attain the goal); having obtained this impermanent and unhappy world, do thou worship Me.

Manmanaa bhava madbhakto madyaajee maam namaskuru;
Maamevaishyasi yuktwaivamaatmaanam matparaayanah.

34. Fix thy mind on Me, be devoted to Me, sacrifice unto Me, bow down to Me; having thus united thy whole self with Me, taking Me as the Supreme Goal, thou shalt come unto Me.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse, entitled:

The Yoga of the Kingly Science and Kingly Secret

Summary of Tenth Discourse

Krishna tells Arjuna that even the Devas and highly evolved souls fail to understand how He projects Himself as the universe and all its manifestations. He goes on to describe the various qualities that beings manifest according to their respective Karmas. All these qualities—wisdom, truth, contentment, etc., originate from Him.

The true devotees of the Lord are wholly absorbed in Him. They have surrendered to Him and through single-minded devotion they are granted the power of discrimination, the discrimination that leads them from the unreal to the Real. Krishna emphatically declares that ignorance is destroyed and knowledge gained through Divine Grace alone.

Arjuna accepts the descent of the Supreme in a human form, but wishes to know from the Lord Himself His Cosmic powers by means of which He controls the diverse forces of the universe. The Lord describes His Divine glories, bringing within the range of Arjuna's comprehension His limitless manifestations, and how He upholds everything. In short, the Lord is the Almighty Power that creates, sustains and destroys everything.

10
The Yoga of the Divine Glories

Sri Bhagavan Uvaacha:

Bhooya eva mahaabaaho srunu me paramam vachah;
Yatte'ham preeyamaanaaya vakshyaami hitakaamyayaa.

The Blessed Lord said:

1. Again, O mighty-armed Arjuna! listen to My supreme word, which I shall declare to thee who art beloved, for thy welfare.

Na me vidus suraganaah prabhavam na maharshayah;
Ahamaadirhi devaanaam maharsheenaam cha sarvashah.

2. Neither the hosts of the gods nor the great sages know My origin; for in every way I am the source of all the gods and the great sages.

Yo maamajamanaadim cha vetti lokamaheshwaram;
Asammoodhas sa martyeshu sarvapaapaih pramuchyate.

3. He who knows Me as unborn and beginningless, as the great Lord of the worlds, he, among mortals, is undeluded, and he is liberated from all sins.

Buddhir jnaanamasammohah kshamaa satyam damas shamah;
Sukham duhkham bhavo'bhaavo bhayam chaabhayameva cha.

4. Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint, calmness, happiness, pain, existence or birth, non-existence or death, fear and also fearlessness,

Ahimsaa samataa tushtistapo daanam yasho'yashah;
Bhavanti bhaavaa bhootaanaam matta eva prithagvidhaah.

5. Non-injury, equanimity, contentment, fame, ill-fame, austerity, beneficence—(these) different kinds of qualities of beings arise from Me alone.

Maharshayas sapta poorve chatwaaro manavastathaa;
Madhbhava maanasaa jaata yeshaam loka imaah prajaah.

6. The seven great sages, the ancient four and also the Manus, possessed of powers like Me (on account of their minds being fixed on Me), were born of (My) mind; from them are these creatures born in this world.

Etaam vibhootim yogam cha mama yo vetti tattwatah;
So'vikampena yogena yujyate naatra samshayah.

7. He who in truth knows these manifold manifestations of My Being and (this) Yoga-power of Mine, becomes established in unshakable Yoga; there is no doubt about it.

Aham sarvasya prabhavo mattas sarvam pravartate;
Iti matwaa bhajante maam budhaa bhaavasamanvitaah.

8. I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me.

Macchitaa madgatapraanaa bodhayantah parasparam;
Kathayantascha maam nityam tushyanti cha ramanti cha.

9. With their minds and their lives wholly absorbed in Me, enlightening each other and ever speaking of Me, they are satisfied and delighted.

Teshaam satatayuktaanaam bhajataam preetipoorvakam;
Dadaami buddhiyogam tam yena maamupayaanti te.

10. To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me.

Teshaamevaanukampaartham ahamajnaanajam tamah;
Naashayaamyaatmabhaavastho jnaanadeepena bhaaswataa.

11. Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge.

Arjuna Uvaacha:

Param brahma param dhaama pavitram paramam bhavaan;
Purusham saashvatam divyamaadidevamajam vibhum.

Arjuna said:

12. Thou art the Supreme Brahman, the supreme abode (or the supreme light), the supreme purifier, eternal, divine Person, the primeval God, unborn and omnipresent.

Aahustwaam rishayas sarve devarshirnaaradastathaa;
Asito devalo vyaasah swayam chaiva braveeshi me.

13. All the sages have thus declared Thee, as also the divine sage Narada; so also Asita, Devala and Vyasa; and now Thou Thyself sayest so to me.

Sarvametadritam manye yanmaam vadasi keshava;
Nahi te bhagavan vyaktim vidurdevaa na daanavaah.

14. I believe all this that Thou sayest to me as true, O Krishna! Verily, O blessed Lord! neither the gods nor the demons know Thy manifestation (origin).

Swayamevaatmanaatmaanam vettha twam purushottama;
Bhootabhaavana bhootesha devadeva jagatpate.

15. Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person! O source and Lord of beings! O God of gods! O ruler of the world!

Vaktumarhasyasheshena divyaa hyaatmavibhootayah;
Yaabhir vibhootibhirlokaanimaamstwam vyaapya tishthasi.

16. Thou shouldst indeed tell, without reserve, of Thy divine glories by which Thou existeth, pervading all these worlds. (None else can do so).

Katham vidyaamaham yogimstwaam sadaa parichintayan;
Keshu keshu cha bhaaveshu chintyosi bhagavanmayaa.

17. How shall I, ever meditating, know Thee, O Yogin? In what aspects or things, O blessed Lord! art Thou to be thought of by me?

Vistarenaatmano yogam vibootim cha janaardana;
Bhooyah kathaya triptirhi srunvato naasti me'mritam.

18. Tell me again in detail, O Krishna! of Thy Yogic power and glory; for I am not satisfied with what I have heard of Thy life-giving and nectar-like speech.

Sri Bhagavan Uvaacha:

Hanta te kathayishaami divyaa hyaatmavibhootayah;
Praadhaanyatah kurushreshtha naastyanto vistarasya me.

The Blessed Lord said:

19. Very well, now I shall declare to thee My divine glories in their prominence, O Arjuna! There is no end to their detailed description.

Ahamaatmaa gudaakesha sarvabhootashayasthitah;
Ahamaadischa madhyam cha bhootaanaamanta eva cha.

20. I am the Self, O Gudakesha! seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings.

Commentary: "Gudakesha" means either "conqueror of sleep" or "thick-headed".

Aadityaanaamaham vishnur jyotishaam raviramshumaan;
Mareechirmarutaamasmi nakshatraanaamaham shashee.

21. Among the (twelve) Adityas, I am Vishnu; among the luminaries, the radiant sun; I am Marichi among the (seven or forty-nine) Maruts; among the stars the moon am I.

Vedaanaam saamavedosmi devaanaam asmi vaasavah;
Indriyaanaam manaschaasmi bhootaanaamasmi chetanaa.

22. Among the *Vedas* I am the *Sama Veda*; I am Vasava among the gods; among the senses I am the mind; and I am intelligence among living beings.

Rudraanaam shankaraschaasmi vittesho yaksharakshasaam;
Vasoonam paavakaschaasmi merus shikharinaamaham.

23. And among the Rudras I am Sankara; among the Yakshas and Rakshasas, the Lord of wealth (Kubera); among the Vasus I am Pavaka (fire); among mountains I am the Meru.

Purodhasaam cha mukhyam maam viddhi paartha brihaspatim;
Senaaneenaamaham skandas sarasaamasmi saagarah.

24. And among the household priests (of kings), O Arjuna! know Me to be the chief, Brihaspati; among the army generals I am Skanda; among lakes I am the ocean.

Maharsheenaam bhriguraham giraamasmyekamaksharam;
Yajnaanaam japayajnosmi sthaavaraanaam himaalayah.

25. Among the great sages I am Bhrigu; among words I am the one syllable (Om); among sacrifices I am the sacrifice of silent repetition; among the immovable things I am the Himalayas.

Aswatthah sarvavrikshaanaam devarsheenaam cha naaradah;
Gandharvaanaam chitrarathas siddhaanaam kapilo munih.

26. Among all the trees (I am) the *peepul*; among the divine sages, I am Narada; among Gandharvas, Chitraratha; among the perfected, the sage Kapila.

Ucchaisravasamashwaanaam viddhi maamamritodbhavam;
Airaavatam gajendraanaam naraanaam cha naraadhipam.

27. Know Me as Uccaisravas, born of nectar among horses; among lordly elephants (I am) the Airavata; and among men, the king.

Aayudhaanaamaham vajram dhenoonaamasmi kaamadhuk;
Prajanashchaasmi kandarpas sarpaanaamasmi vaasukih.

28. Among weapons I am the thunderbolt; among cows I am the wish-fulfilling cow called Surabhi; I am the progenitor, the god of love; among serpents I am Vasuki.

Anantaschaasmi naagaanaam varuno yaadasaamaham;
Pitreenaamaryamaa chaasmi yamah samyamataamaham.

29. I am Ananta among the Nagas; I am Varuna among water-deities; Aryaman among the manes I am; I am Yama among the governors.

Prahlaadaschaasmi daityaanaam kaalah kalayataamaham;
Mrigaanaam cha mrigendroham vainateyascha pakshinaam.

30. And I am Prahlada among the demons; among the reckoners I am time; among beasts I am their king, the lion; and Vainetyaya (Garuda) among birds.

Pavanah pavataamasmi raama shastrabhritaamaham;
Jhashaanaam makaraschaasmi srotasaamasmi jaahnavee.

31. Among the purifiers (or the speeders) I am the wind; Rama among the warriors I am; among the fishes I am the shark; among the streams I am the Ganga.

Sargaanaamaadirantascha madhyam chaivaahamarjuna;
Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham.

32. Among creations I am the beginning, the middle and also the end, O Arjuna! Among the sciences I am the science of the Self; and I am the logic among controversialists.

Aksharaanaamakaarosmi dwandwas saamaasikasya cha;
Ahamevaakshayah kaalo dhaataaham vishwatomukhah.

33. Among the letters of the alphabet, the letter "A" I am, and the dual among the compounds. I am verily the inexhaustible or everlasting time; I am the dispenser (of the fruits of actions), having faces in all directions.

Mrityus sarvaharaschaahamudbhavascha bhavishyataam;
Keertih shreervaakcha naareenaam smritirmedhaa dhritih kshamaa.

34. And I am all-devouring death; and prosperity of those who are to be prosperous; among feminine qualities fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

Brihatsaama tathaa saamnaam gaayatree cchandasaamaham;
Maasaanaam maargasheershohamritoonaam kusumaakarah.

35. Among the hymns also I am the Brahatsaman; among metres Gayatri I am; among the months I am Margasiras; among seasons the flowery season.

Dyootam cchalayataamasmi tejastejaswinaamaham;
Jayosmi vyavasaayosmi sattvam sattvavataamaham.

36. I am the gambling of the fraudulent; I am the splendour

of the splendid; I am victory; I am determination (of those who are determined); I am the goodness of the good.

Vrishneenaam vaasudevosmi paandavaanaam dhananjayah;
Muneenaamapyaham vyaasah kaveenaamushanaa kavih.

37. Among the Vrishnis I am Vasudeva; among the Pandavas I am Arjuna; among the sages I am Vyasa; among the poets I am Usana, the poet.

Dando damayataamasmi neetirasmi jigeeshataam;
Mounam chaivaasmi guhyaanaam jnaanam jnaanavataamaham.

38. Among the punishers I am the sceptre; among those who seek victory I am statesmanship; and also among secrets I am silence; knowledge among knowers I am.

Yachchaapi sarvabhootaanaam beejam tadahamarjuna;
Na tadasti vinaa yatsyaanmayaa bhootam charaacharam.

39. And whatever is the seed of all beings, that also I am, O Arjuna! There is no being, whether moving or unmoving that can exist without Me.

Naantosti mama divyaanaam vibhooteenaam parantapa;
Esha tooddeshatah prokto vibhootervistaro mayaa.

40. There is no end to My divine glories, O Arjuna! But this is a brief statement by Me of the particulars of My divine glories.

Yadyadvibhootimatsattwam shreemadoorjitameva vaa;
Tattadevaavagaccha twam mama tejomshasambhavam.

41. Whatever being that is glorious, prosperous or powerful, that know thou to be a manifestation of a part of My splendour.

Athavaa bahunaitena kim jnaatena tavaarjuna;
Vishtabhyaahamidam kritsnamekaamshena sthito jagat.

42. But of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the tenth discourse, entitled:

The Yoga of the Divine Glories

Summary of Eleventh Discourse

Arjuna's doubts having been removed through a clear description of the nature of the Atman and the origin and destruction of all created things, he is now ready to behold the Cosmic Vision.

Krishna grants him the divine sight by means of which Arjuna beholds the Lord as the vast Cosmic Manifestation. The vision is at once all-comprehensive and simultaneous. In every direction Arjuna sees the Lord as the entire universe. All the created worlds, gods, beings, creatures and things stand revealed as the one gigantic body of the Lord.

Arjuna further sees that the great Cosmic Drama is set in motion and controlled by the all-mighty power of the Lord. His Will alone prevails in all things and actions, both good and bad. The Lord exhorts him to fight, he being only an apparent cause of the destruction of his enemies.

Arjuna is not able to bear the pressure of the sudden expansion of consciousness and is filled with fear. He begs the Lord to assume once more His usual form.

Krishna reiterates that this vision cannot be had through any amount of austerities, study, sacrifices or philanthrophic acts. Supreme devotion is the only means by which one can have access to His grand vision.

11
The Yoga of the Vision of the Cosmic Form

Arjuna Uvaacha:

Madanugrahaaya paramam guhyamadhyaatmasamjnitam;
Yattwayoktam vachastena moho'yam vigato mama.

Arjuna said:

1. By this word (explanation) of the highest secret concerning the Self, which Thou hast spoken out of compassion towards me, my delusion is gone.

Bhavaapyayau hi bhootaanaam srutau vistarasho mayaa;
Twattah kamalapatraaksha maahaatmyamapi chaavyayam.

2. The origin and the destruction of beings verily have been heard by me in detail from Thee, O lotus-eyed Lord! and also Thy inexhaustible greatness.

Evametadyathattha twamaatmaanam parameshwara;
Drashtumicchaami te roopamaishwaram purushottama.

3. (Now), O Supreme Lord! as Thou hast thus described Thyself, O Supreme Person! I wish to see Thy Divine Form.

Manyase yadi tacchakyam mayaa drashtumiti prabho;
Yogeshwara tato me twam darshayaatmaanamavyayam.

4. If Thou, O Lord! thinkest it possible for me to see it, do Thou then, O Lord of the Yogis! show me Thy imperishable Self.

Commentary: Arjuna desires to see the Cosmic Form.

Eleventh Discourse

Sri Bhagavan Uvaacha:

Pashya me paartha roopani shatasho'tha sahasrashah;
Naanaavidhaani divyaani naanaavarnaakriteeni cha.

. The Blessed Lord said:

5. Behold, O Arjuna! forms of Mine by the hundreds and thousands, of different sorts, divine, and of various colours and shapes.

Pashyaadityaan vasoon rudraan ashwinau marutastathaa;
Bahoonyadrishtapoorvaani pashyaascharyaani bhaarata.

6. Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts; behold many wonders never seen before, O Arjuna!

Ihaikastham jagatkritsnam pashyaadya sacharaacharam;
Mama dehe gudaakesha yacchaanyad drashtumicchasi.

7. Now behold, O Arjuna! in this, My body, the whole universe centred in one—including the moving and the unmoving—and whatever else thou desirest to see.

Na tu maam shakyase drashtumanenaiva swachakshushaa;
Divyam dadaami te chakshuh pashya me yogamaishwaram.

8. But thou art not able to behold Me with these, thine own eyes; I give thee the divine eye; behold My lordly Yoga.

Sanjaya Uvaacha:

Evamuktwaa tato raajan mahaayogeshwaro harih;
Darshayaamaasa paarthaaya paramam roopamaishwaram.

Sanjaya said:

9. Having thus spoken, O king! the great Lord of Yoga, Hari (Krishna), showed to Arjuna His Supreme Form as the Lord.

Anekavaktranayanam anekaadbhutadarshanam;
Anekadivyaabharanam divyaanekodyataayudham.

10. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

Divyamaalyaambaradharam divyagandhaanulepanam;
Sarvaascharyamayam devamanantam vishwatomukham.

11. Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the all-wonderful, resplendent (Being), endless, with faces on all sides,

Divi sooryasahasrasya bhavedyugapadutthitaa;
Yadi bhaas sadrishee saa syaadbhaasastasya mahaatmanah.

12. If the splendour of a thousand suns were to blaze out at once (simultaneously) in the sky, that would be the splendour of that mighty Being (Great Soul).

Tatraikastham jagatkritsnam pravibhaktamanekadhaa;
Apashyaddevadevasya shareere paandavastadaa.

13. There, in the body of the God of gods, Arjuna then saw the whole universe resting in one, with its many groups.

Commentary: Many groups: gods, manes, men and other species of beings.

Tatas sa vismayaavishto hrishtaromaa dhananjayah;
Pranamya shirasaa devam kritaanjalirabhaashata.

14. Then Arjuna, filled with wonder and with hair standing on end, bowed his head to the Lord and spoke with joined palms.

Arjuna Uvaacha:

Pashyaami devaamstava deva dehe
Sarvaamstatha bhootavisheshasanghaan;

Brahmaanameesham kamalaasanastha-
Mrisheemscha sarvaanuragaamscha divyaan.

Arjuna said:

15. I see all the gods, O God! in Thy body, and (also) hosts of various classes of beings; Brahma, the Lord, seated on the lotus, all the sages and the celestial serpents.

Anekabaahoodaravaktranetram
Pashyaami twaam sarvato'nantaroopam;
Naantam na madhyam na punastavaadim
Pashyaami vishweshwara vishwaroopa.

16. I see Thee of boundless form on every side, with many arms, stomachs, mouths and eyes; neither the end nor the middle nor also the beginning do I see, O Lord of the universe! O Cosmic Form!

Kireetinam gadinam chakrinam cha,
Tejoraashim sarvato deeptimantam;
Pashyaami twaam durnireekshyam samantaat
Deeptaanalaarkadyutimaprameyam.

17. I see Thee with the diadem, the club and the discus, a mass of radiance shining everywhere, very hard to look at, blazing all round like burning fire and the sun, and immeasurable.

Twamaksharam paramam veditavyam
Twamasya vishwasya param nidhaanam;
Twamavyayas shaashwatadharmagoptaa
Sanaatanastwam purusho mato me.

18. Thou art the Imperishable, the Supreme Being, worthy to be known. Thou art the great treasure-house of this universe; Thou art the imperishable protector of the eternal Dharma; Thou are the ancient Person, I deem.

Anaadimadhyaantamanantaveeryam
Anantabaahum shashisooryanetram;
Pashyaami twaam deeptahutaashavaktram
Swatejasaa vishwamidam tapantam.

19. I see Thee without beginning, middle or end, infinite in power, of endless arms, the sun and the moon being Thy eyes, the burning fire Thy mouth, heating the whole universe with Thy radiance.

Dyaavaaprithivyoridamantaram hi
Vyaaptam twayaikena dishascha sarvaah;
Drishtwaadbhutam roopamugram tavedam
Lokatrayam pravyathitam mahaatman.

20. This space between the earth and the heaven and all the quarters are filled by Thee alone; having seen this, Thy wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being!

Amee hi twaam surasanghaa vishanti
Kechit bheetah praanjalayo grinanti;
Swasteetyuktwaa maharshisiddhasanghaah
Stuvanti twaam stutibhih pushkalaabhih.

21. Verily, into Thee enter these hosts of gods; some extol Thee in fear with joined palms—"may it be well!" Saying thus, bands of great sages and perfected ones praise Thee with complete hymns.

Rudraadityaa vasavo ye cha saadhyaa
Vishweshvinau marutaschoshmapaashcha;
Gandharvayakshaasurasiddhasanghaa
Veekshante twaam vismitaaschaiva sarve.

22. The Rudras, Adityas, Vasus, Sadhyas, the two Asvins, Visvedevas, Maruts, the manes and the hosts of celestial singers,

Yakshas, demons and the perfected ones are all looking at Thee in great astonishment.

Roopam mahat te bahuvaktranetram
Mahaabaaho bahubaahoorupaadam;
Bahoodaram bahudamshtraakaraalam
Drishtwaa lokaah pravyathitaastathaaham.

23. Having seen Thy immeasurable form with many mouths and eyes, O mighty-armed! with many arms, thighs and feet, with many stomachs, and fearful with many teeth, the worlds are terrified and so am I.

Nabhasprisham deeptamanekavarnam
Vyattaananam deeptavishaalanetram;
Drishtwaa hi twaam pravyathitaantaraatmaa
Dhritim na vindaami shamam cha vishno.

24. On seeing Thee (the Cosmic Form) touching the sky, shining in many colours, with mouths wide open, with large, fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu!

Damshtraakaraalaani cha te mukhaani
Drishtwaiva kaalaanalasannibhaani;
Disho na jaane na labhe cha sharma
Praseeda devesha jagannivaasa.

25. Having seen Thy mouths, fearful with teeth, like the fires of cosmic dissolution, I know not the four quarters, nor do I find peace. Have mercy, O Lord of gods! O abode of the universe!

Amee cha twaam dhritaraashtrasya putraah
Sarve sahaivaavanipaalasanghaih;
Bhishmo dronas sootaputrastathasau
Sahaasmadeeyairapi yodhamukhyaih.

26. The sons of Dhritarashtra, with hosts of kings of the earth, Bhishma, Drona and Karna, with the chief among warriors,

Vaktraani te twaramaana vishanti
Damshtraakaraalaani bhayaanakaani;
Kechidwilagnaa dashanaantareshu
Sandrishyante choornitairuttamaangaih.

27. They hurriedly enter into Thy mouths with terrible teeth and fearful to behold. Some are found sticking in the gaps between the teeth with their heads crushed to powder.

Yatha nadeenaam bahavo'mbuvegaas
Samudramevaabhimukhaa dravanti;
Tathaa tavaamee naralokaveeraa
Vishanti vaktraanyabhivijwalanti.

28. Just as many torrents of rivers flow towards the ocean, so these heroes in the world of men enter Thy flaming mouths.

Yathaa pradeeptam jwalanam patangaa
Vishanti naashaaya samriddhavegaah;
Tathaiva naashaaya vishanti lokaas
Tavaapi vaktraani samriddhavegaah.

29. As moths hurriedly rush into a blazing fire for (their own) destruction, so also these creatures hurriedly rush into Thy mouths for (their own) destruction.

Lelihyase grasamaanas samantaa—
Leokaan samagraan vadanair jwaladbhih;
Tejobhiraapoorya jagatsamagram
Bhaasastavograah pratapanti vishno.

30. Thou lickest up, devouring all the worlds on every side with Thy flaming mouths. Thy fierce rays, filling the whole world with radiance, are burning, O Vishnu!

Aakhyaahi me ko bhavaanugraroopo
Namostu te devavara praseeda;
Vijnaatumicchami bhavantamaadyam
Nahi prajaanaami tava pravrittim.

31. Tell me, who Thou art, so fierce in form. Salutations to Thee, O God Supreme! Have mercy; I desire to know Thee, the original Being. I know not indeed Thy doing.

Sri Bhagavan Uvaacha:

Kaalosmi lokakshayakrit pravriddho
Lokaan samaahartumiha pravrittah;
Ritepi twaam na bhavishyanti sarve
Ye'wasthitah pratyaneekeshu yodhaah.

The Blessed Lord said:

32. I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without thee, none of the warriors arrayed in the hostile armies shall live.

Tasmaat twam uttishtha yasho labhaswa
Jitwaa shatroon bhunkshwa raajyam samriddham;
Mayaivaite nihataah poorvameva
Nimittamaatram bhava savyasaachin.

33. Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. Verily have they been already slain by Me; be thou a mere instrument, O Arjuna!

Dronam cha bheeshmam cha jayadratham cha
Karnam tathaanyaanapi yodhaveeraan;
Mayaa hataamstwam jahi maa vyathishthaa
Yudhyaswa jetaasi rane sapatnaan.

34. Drona, Bhishma, Jayadratha, Karna and other warriors

have already been slain by Me; do thou kill; be not distressed with fear; fight and thou shalt conquer thy enemies in battle.

Sanjaya Uvaacha:

Etacchrutwaa vachanam keshavasya
Kritaanjalirvepamaanah kireetee;
Namaskritwaa bhooya evaaha krishnam
Sagadgadam bheetahbheetah pranamya.

Sanjaya said:

35. Having heard that speech of Lord Krishna, the crowned one (Arjuna), with joined palms, trembling, prostrating himself, again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

Arjuna Uvaacha:

Sthaane hrisheekesha tava prakeertyaa
Jagatprahrishyatyanurajyate cha;
Rakshaamsi bheetani disho dravanti
Sarve namasyanti cha siddhasanghaah.

Arjuna said:

36. It is meet, O Krishna! that the world delights and rejoices in Thy praise; demons fly in fear to all quarters and the hosts of the perfected ones bow to Thee.

Kasmaat cha te na nameran mahaatman
Gareeyase brahmanopyaadikartre;
Ananta devasha jagannivaasa
Twamaksharam sadasttatparam yat.

37. And why should they not, O great soul! bow to Thee who art greater (than all else), the primal cause even of the Creator (Brahma), O Infinite Being! O Lord of the gods! O Abode of

the universe; Thou art the Imperishable, the Being, the non-being and that which is the Supreme (that which is beyond the Being and non-being).

Twamaadidevah purushah puraanas
Twamasya vishwasya param niddhaanam;
Vettaasi vedyam cha param cha dhaama
Twayaa tatam vishwamanantaroopa.

38. Thou art the primal God, the ancient Purusa, the supreme refuge of this universe, the knower, the knowable and the Supreme Abode. By Thee is the universe pervaded, O Being of infinite forms!

Vaayuryamo'gnirvarunas shasaankah
Prajaapatistwam prapitaamahascha;
Namo namaste'stu sahasrakritwah
Punascha bhooyopi namo namaste.

39. Thou art Vayu, Yama, Agni, Varuna, the moon, the Creator and the great grandfather. Salutations unto Thee a thousand times, and again salutations, salutations unto Thee!

Namah purastaadatha prishthataste
Namostu te sarvata eva sarva;
Anantaveeryaamitavikramastwam
Sarvam samaapnoshi tatosi sarvah.

40. Salutations to Thee from front and from behind! Salutations to Thee on every side! O All! Thou infinite in power and prowess, pervadest all; wherefore Thou art all.

Sakheti matwaa prasabham yaduktam
He krishna he yaadava he sakheti;
Ajaanataa mahimaanam tavedam
Mayaa pramaadaat pranayena vaapi.

41. Whatever I have said from carelessness or love, addressing Thee as "O Krishna!" "O Yadava!" "O Friend"! regarding Thee merely as a friend, unknowing of this, Thy greatness,

Yacchaavahaasaarthamasatkritosi
Vihaarashayyaasanabhojaneshu;
Eko'thavaapyachyuta tatsamaksham
Tatkshaamaye twaamaham aprameyam.

42. In whatever way I may have insulted Thee for the sake of fun, while at play, reposing, sitting or at meals, when alone (with Thee), O Achyuta! or in company—that I implore Thee, immeasurable one, to forgive.

Pitaasi lokasya charaacharasya
Twamasya poojyascha gururgareeyaan;
Na twatsamostyabhyadhikah kuto'nyo
Lokatrayepyapratimaprabhava.

43. Thou art the Father of this world, moving and unmoving. Thou art to be adored by this world. Thou, the greatest Guru; none there exists equal to Thee; how can there be then another superior to Thee in the three worlds, O Being of unequalled power?

Tasmaatpranamya pranidhaaya kaayam
Prasaadaye twaamahameeshameedyam;
Piteva putrasya sakheva sakhyuh
Priyah priyaayaarhasi deva sodhum.

44. Therefore, bowing down, prostrating my body, I crave Thy forgiveness, O adorable Lord! As a father forgives his son, a friend his (dear) friend, a lover his beloved, even so shouldst Thou forgive me, O Lord God!

Adrishtapoorvam hrishito'smi drishtwaa
Bhayena cha pravyathitam mano me;

Tadeva me darshaya deva roopam
Praseeda devesha jagannivaasa.

45. I am delighted, having seen what was never seen before; and yet my mind is distressed with fear. Show me that (previous) form only, O God! Have mercy, O God of gods! O Abode of the universe!

Kireetinam gadinam chakrahastam
Icchaami twaam drashtumaham tathaiva;
Tenaiva roopena chaturbhujena
Sahasrabaaho bhava vishwamoorte.

46. I desire to see Thee as before, crowned, bearing a mace, with the discus in hand, in Thy former form only, having four arms, O thousand-armed, Cosmic Form (Being)!

Sri Bhagavan Uvaacha:

Mayaa prasannena tavaarjunedam
Roopam param darshitamaatmayogaat;
Tejomayam vishwamanantamaadyam
Yanme twadanyena na drishtapoorvam.

The Blessed Lord said:

47. O Arjuna! this Cosmic Form has graciously been shown to thee by Me by my own Yogic power; full of splendour, primeval and infinite, this Cosmic Form of Mine has never been seen before by anyone other than thyself.

Na vedayajnaadhyayanairna daanair
Na cha kriyaabhirna tapobhirugraih;
Evam roopas shakya aham nriloke
Drashtum twadanyena kurupraveera.

48. Neither by the study of the *Vedas* and sacrifices, nor by gifts, nor by rituals, nor by severe austerities, can I be seen in

this form in the world of men by any other than thyself, O great hero of the Kurus!

Maa te vyathaa maa cha vimoodhabhaabo
Drishtwaa roopam ghorameedringmamedam;
Vyapetabheeh preetamanaah punastwam
Tadeva me roopamidam prapashya.

49. Be not afraid nor bewildered on seeing such a terrible form of Mine as this; with thy fear dispelled and with a gladdened heart, now behold again this former form of Mine.

Sanjaya Uvaacha:

Ityarjunam vaasudevastathoktwaa
Swakam roopam darshayaamaasa bhooyah;
Aashwaasayaamaasa cha bheetamenam
Bhootwaa punas saumyavapurmahaatmaa.

Sanjaya said:

50. Having spoken to Arjuna, Krishna again showed His own form, and the great soul (Krishna), assuming His gentle form, consoled him who was terrified.

Arjuna Uvaacha:

Drishtwedam maanusham roopam tava saumyam janaardana;
Idaaneemasmi samvrittas sachetaah prakritim gatah.

Arjuna said:

51. Having seen this, Thy gentle human form, O Krishna! now I am composed and am restored to my own nature.

Sri Bhagavan Uvaacha:

Sudurdarshamidam roopam drishtavaanasi yanmama;
Devaa apyasya roopasya nityam darshankaankshinah.

Eleventh Discourse

The Blessed Lord said:

52. Very hard indeed is it to see this form of Mine which thou hast seen. Even the gods are ever longing to behold it.

Naham vedairna tapasaa na daanena na chejyayaa;
Shakya evamvidho drashtum drishtavaanasi maam yathaa.

53. Neither by the *Vedas*, nor by austerity, nor by gift, nor by sacrifice, can I be seen in this form as thou hast seen me (so easily).

Bhaktyaa twananyayaa shakya ahamevamvidho'arjuna;
Jnaatum drashtum cha tattwena praveshtum cha parantapa.

54. But by a single-minded devotion can I, of this form, be known and seen in reality and also entered into, O Arjuna!

Matkarmakrinmatparamo madbhaktas sangavarjitah;
Nirvairas sarvabhooteshu yas sa maameti paandava.

55. He who does all actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature, he comes to Me, O Arjuna!

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eleventh discourse, entitled:

The Yoga of the Vision of the Cosmic Form

Summary of Twelfth Discourse

The twelfth discourse indicates that the path of devotion is easier than the path of knowledge. In this path the aspirant worships God in His Cosmic Form of Supreme Personality. He develops a loving relationship with Him, adores Him, remembers Him and chants His praises and Name. He thus effects union with the Lord and attains not only His formless aspect but also the Lord as the manifest universe.

The path of knowledge, whereby the aspirant meditates on the formless Brahman, is more difficult as he has to give up his attachment to the body from the very beginning. He has to have dispassion for the things of the world.

How to practise devotion? Krishna asks Arjuna to fix his entire mind on Him. As often as the mind wanders it should be brought back to the Lord. If this process of concentration is difficult he should dedicate all his actions to Him, feeling that it is His power that activates everything. If this also is beyond his ability, he should offer all his actions to the Lord, abandoning the desire for their fruits. He should take complete refuge in Him. The devotee who surrenders himself completely to the Lord attains perfect peace and tranquillity of mind.

The Lord goes on to describe the qualities that a true devotee possesses. He neither attaches himself to anything nor does he have any aversion to things. He has a balanced mind under all circumstances. He is not agitated by the happenings of the world, nor does he himself cause any agitation in others. He is perfectly desireless and rejoices in the Lord within. He sees equality

everywhere, being untouched by sorrow, fear, honour and dishonour. He is perfectly content as he has completely surrendered his entire being to the Lord.

12
The Yoga of Devotion

Arjuna Uvaacha:

Evam satatayuktaa ye bhaktaastwaam paryupaasate;
Ye chaapyaksharamavyaktam teshaam ke yogavittamaah.

Arjuna said:

1. Those devotees, who, ever steadfast, thus worship Thee, and those also who worship the imperishable and unmanifested—which of them are better versed in Yoga?

Sri Bhagavan Uvaacha:

Mayyaaveshya mano ye maam nityayuktaa upaasate;
Shraddhayaa parayopetaaste me yuktatamaa mataah.

The Blessed Lord said:

2. Those who, fixing their minds on Me, worship Me, ever steadfast and endowed with supreme faith, these are the best in Yoga in My opinion.

Ye twaksharamanirdeshyamavyaktam paryupaasate;
Sarvatragamachintyam cha kootasthamachalam dhruvam.

3. Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the immovable and the eternal,

Samniyamyendriyagraamam sarvatra samabuddhayah;
Te praapnuvanti maameva sarvabhootahite rataah.

4. Having restrained all the senses, even-minded everywhere, intent on the welfare of all beings—verily they also come unto Me.

Klesho'dhikatarasteshaam avyaktaasaktachetasaam;
Avyaktaa hi gatirduhkham dehavadbhiravaapyate.

5. Greater is their trouble whose minds are set on the Unmanifested; for the goal, the Unmanifested, is very hard for the embodied to reach.

Commentary: The embodied: those who identify themselves with their bodies.

Ye tu sarvaani karmaani mayi sannyasya matparaah;
Anannyenaiva yogena maam dhyaayanta upaasate.

6. But to those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded Yoga,

Teshaamaham samuddhartaa mrityusamsaarasaagaraat;
Bhavaami nachirat paartha mayyaaveshitachetasaam.

7. To those whose minds are set on Me, O Arjuna! verily I become ere long the saviour out of the ocean of Samsara.

Mayyeva mana aadhatswa mayi buddhim niveshaya;
Nivashishyasi mayyeva ata oordhwam na samshayah.

8. Fix thy mind on Me only, thy intellect in Me, (then) thou shalt no doubt live in Me alone hereafter.

Atha chittam samaadhaatum na shaknoshi mayi sthiram;
Abhyaasayogena tato maamicchaaptum dhananjaya.

9. If thou art unable to fix thy mind steadily on Me, then by the Yoga of constant practice do thou seek to reach Me, O Arjuna!

Abhyaasepyasamarthosi matkarmaparamo bhava;
Madarthamapi karmaani kurvansiddhimavaapsyasi.

10. If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for My sake; even by doing actions for My sake, thou shalt attain perfection.

Athaitadapyashaktosi kartum madyogamaashritah;
Sarvakarmaphalatyaagam tatah kuru yatatmavaan.

11. If thou art unable to do even this, then, taking refuge in union with Me, renounce the fruits of all actions with the self controlled.

Shreyo hi jnaanamabhyaasaat jnaanaaddhyaanam vishishyate;
Dhyaanaat karmaphalatyaagastyaagaatcchaantiranantaram.

12. Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

Adweshtaa sarvabhootaanaam maitrah karuna eva cha;
Nirmamo nirahankaaras samaduhkhasukhah kshamee.

13. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and in pain, and forgiving,

Santushtas satatam yogee yataatmaa dridhanischayah;
Mayyarpitamanobuddhiryo madbhaktas sa me priyah.

14. Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to Me, he, My devotee, is dear to Me.

Yasmaanodwijate loko lokaannodwijate cha yah;
Harshaamarshabhayodwegairmukto yas sa cha me priyah.

15. He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, envy, fear and anxiety—he is dear to Me.

Anapekshas shuchirdaksha udaaseeno gatavyathah;
Sarvaarambhaparityaagee yo madbhaktas sa me priyah.

16. He who is free from wants, pure, expert, unconcerned and untroubled, renouncing all undertakings or commencements—he who is (thus) devoted to Me, is dear to Me.

Yona hrishyati na dweshti na shochati na kaankshati;
Shubhaashubhaparityaagi bhaktimaan yas sa me priyah.

17. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion—he is dear to Me.

Samas shatrau cha mitre cha tathaa maanaapamaanayoh;
Sheetoshnasukhaduhkheshu samas sangavivarjitah.

18. He who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment,

Tulyanindaastutirmaunee santushto yena kenachit:
Aniketas sthiramatir bhaktimaan me priyo narah.

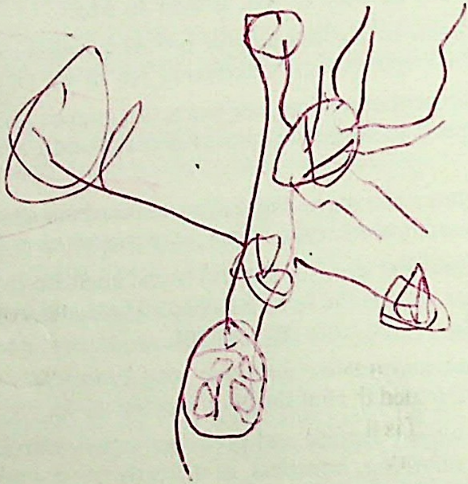
19. He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion—that man is dear to Me.

Ye tu dharmyaamritamidam yathoktam paryupaasate;
Shraddadhaana matparamaa bhaktaaste'teeva me priyaah.

20. They verily who follow this immortal Dharma (law or doctrine) as described above, endowed with faith, regarding Me as their supreme goal, they, the devotees, are exceedingly dear to Me.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth discourse entitled:

The Yoga of Devotion



Summary of Thirteenth Discourse

In this discourse we have one of the most significant, most illuminating, most inspiring and most mystical portions of the *Bhagavad Gita*. The Lord gives us a wonderfully revealing insight into the human individual. It is the metaphysics of Man, the Unknown. The Immortal Soul, with its physical embodiment, is the main theme of this discourse. The supreme transcendental Spirit, which is the eternal substratum beyond both, is also described in a wonderful manner. The knower of the Supreme Reality is instantly liberated.

The blessed Lord tells us that the knowledge of the Field and the Knower of the Field is the true knowledge. This highest and the best knowledge grants us divine wisdom and spiritual illumination that lead to divine beatitude. This body is the Field. The Immortal Soul (yourself), dwelling in the body is the Knower of the Field. Verily, it is the Supreme Being who has projected Himself and assumed the form of this Knower of the Field within this body. This self is none other than That. Thus, Lord Krishna explains the mystery of the individual soul dwelling within this mortal body. This knowledge constitutes the main subject matter of all the scriptures and the highest philosophical works.

The five elements, the ego, the mind, intellect and the ten organs, desire and aversion and such factors constitute the Field. Next follows a wonderful summing-up of what constitutes true knowledge. Then follows the declaration of the Supreme Soul, the knowledge of which grants us immortality. That supreme

Reality is the one universal Essence present everywhere. It pervades all. It shines within the inmost chambers of our heart. It is everything. It is the one seer, the witness, the guide, sustainer, experiencer and Lord of all. One who knows this mystery is not bound by activity even in the midst of life. When we perceive this supreme Presence dwelling in all beings we cannot injure anyone. Krishna asks us to see and know the difference between the Field (body or Prakriti) and the Knower of the Field (Spirit or Purusha), and thus reach the Self. This is the teaching and the message of this illuminating discourse.



13
The Yoga of Distinction Between the Field and The Knower of the Field

Arjuna Uvaacha:

Prakritim purusham chaiva kshetram khsetrajnameva cha;
Etadveditumicchaami jnaanam jneyam cha keshava.

Arjuna said:

1. I wish to learn about Nature (matter) and the Spirit (soul), the Field and the Knower of the Field, Knowledge and that which ought to be known.

Sri Bhagavan Uvaacha:

Idam shareeram kaunteya kshetramityabhidheeyate;
Etadyo vetti tam praahuh kshetrajna iti tadvidah.

The Blessed Lord said:

2. This body, O Arjuna! is called the Field; he who knows it is called the Knower of the Field, by those who know of them, *i.e.*, by the sages.

Commentary: The body is so called because the fruits (harvest) of actions in the form of pleasure and pain are reaped in it as in a field.

Kshetrajnam chaapi maam viddhi sarvaksetreshu bhaarata;
Kshetrakshetrajnayorjnaanam yattat jnaanam matam mama.

3. Do thou also know Me as the Knower of the Field in all fields, O Arjuna! Knowledge of both the Field and the Knower of the Field is considered by Me to be *the* knowledge.

Tat kshetram yatcha yaadrik cha yadvikaari yatashcha yat;
Sa cha yo yatprabhaavascha tatsamaasena me shrunu.

4. What the Field is and of what nature, what are its modifications and whence it is, and also who He is and what His powers are—hear all that from Me in brief.

Rishibhirbahudhaa geetam cchandobhirvividhaih prithak;
Brahmasootrapadaischaiva hetumadbhirvinischitaih.

5. Sages have sung of it in many ways, in various distinctive chants and also in the suggestive words indicative of the Absolute, full of reasoning and decisive.

Mahaabhootaanyahankaaro buddhiravyaktameva cha;
Indriyaani dasaikam cha pancha chendriyagocharaah.

6. The great elements, egoism, intellect and also the Unmanifested Nature, the ten senses and one, and the five objects of the senses,

Commentary: Great elements: earth, water, fire, air and ether are so called because they pervade all modifications of matter. The ten senses are: the five organs of knowledge (ears, skin, eyes, tongue and nose), and the five organs of action—the hands, feet, mouth, anus and generative organ.

The one: this is the mind. The five objects of the senses are sound, touch, form (colour), taste and smell.

Iccha dweshas sukham duhkham sanghaataschetanaa dhritih;
Etat kshetram samaasena savikaaramudaahritam.

7. Desire, hatred, pleasure, pain, the aggregate (the body), intelligence, fortitude—the Field has thus been briefly described with its modifications.

Amaanitwam adambhitwam ahimsaa kshaantiraarjavam;
Aacharyopaasanam shaucham sthairyamaatmavinigrahah.

8. Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control,

Indriyaartheshu vairaagyamanahamkaara eva cha;
Janmamrityujaraavyaadhiduhkhadoshaanudarshanam.

9. Indifference to the objects of the senses and also absence of egoism, perception of (or reflection on) the evils of birth, death, old age, sickness and pain,

Asaktiranabhishwangah putradaaragrihaadishu;
Nityam cha samachittatwam ishtaanishtopapattishu.

10. Non-attachment, non-identification of the Self with son, wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable,

Mayi chaananyayogena bhaktiravyabhichaarinee;
Viviktadeshasevitwam aratirjanasamsadi.

11. Unswerving devotion to Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men;

Adhyaatmajnaananityatwam tattwajnaanaarthadarshanam;
Etatjnaanamiti proktam ajnaanam yadato'nyathaa.

12. Constancy in Self-knowledge, perception of the end of true knowledge—this is declared to be Knowledge, and what is opposed to it is ignorance.

Jneyam yat tatpravakshyaami yajjnaatwaamritamashnute;
Anaadimatparam brahma na sattannasaduchyate.

13. I will declare that which has to be known, knowing which one attains to immortality, the beginningless Supreme Brahman, called neither being nor non-being.

Sarvatah paanipaadam tat sarvatokshishiromukham;
Sarvatas shrutimalloke sarvamaavritya tishthati.

14. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all.

Sarvendriyagunaabhaasam sarvendriyavivarjitam;
Asaktam sarvabhricchaiva nirgunam gunabhoktru cha.

15. Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer,

Bahirantascha bhootaanaamacharam charameva cha;
Sookshmatwaat tadavijneyam doorastham chaantike cha tat.

16. Without and within (all) beings, the unmoving and also the moving; because of Its subtlety, unknowable; and near and far away is *That.*

Avibhaktam cha bhooteshu vibhaktamiva cha sthitam;
Bhootabhartru cha tatjneyam grasishnu prabhavishnu cha.

17. And undivided, yet He exists as if divided in beings; He is to be known as the supporter of beings; He devours and He generates.

Jyotishaamapi tajjyotistamasah paramuchyate;
Jnaanam jneyam jnaanagamyam hridi sarvasya vishthitam.

18. That, the Light of all lights, is said to be beyond darkness—Knowledge, the knowable and the goal of knowledge, seated in the hearts of all.

Iti kshetram tathaa jnaanam jneyam choktam samaasatah;
Madbhakta etadvijnaaya madbhaavaayopapadyate.

19. Thus the Field as well as Knowledge and the knowable have been briefly stated. My devotee, knowing this, enters into My Being.

Prakritim purusham chaiva vidhyanaadee ubhaavapi;
Vikaaraamscha gunaamschaiva viddhi prakritisambhavaan.

20. Know thou that Nature (matter) and the Spirit are both beginningless; and know also that all modifications and qualities are born of Nature.

Kaaryakaaranakartrutwe hetuh prakritiruchyate;
Purushas sukhaduhkhaanaam bhoktrutwe heturuchyate.

21. In the production of the effect and the cause, the Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul is said to be the cause.

Purushah prakritistho hi bhunkte prakritijaan gunaan;
Kaaranam gunasangosya sadasadyonijanmasu.

22. The soul, seated in Nature, experiences the qualities born of Nature; attachment to the qualities is the cause of his birth in good and evil wombs.

Upadrashtaanumantaa cha bhartaa bhoktaa maheshwarah;
Paramaatmeti chaapyukto dehe'smin purushah parah.

23. The Supreme Soul in this body is also called the spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

Ya evam vetti purusham prakritim cha gunais saha;
Sarvathaa vartamaano'pi na sa bhooyopi jaayate.

24. He who thus knows the Spirit and Matter together with the qualities, in whatever condition he may be, he is not born again.

Dhyaanenaatmani pashyanti kechidaatmaanamaatmanaa;
Anye saankhyena yogena karmayogena chaapare.

25. Some by meditation behold the Self in the Self by the Self, others by the Yoga of knowledge, and others by the Yoga of action.

Anye twevamajaanantas shrutwaanyebhya upaasate;
Tepi chaatitarntyeva mrityum shrutiparaayanaah.

26. Others also, not knowing thus, worship, having heard of it from others; they too cross beyond death, regarding what they have heard as the supreme refuge.

Yaavat sanjaayate kinchit sattwam sthavarajangamam;
Kshetrakshetrajnasamyogaat tadviddhi bharatarshabha.

27. Wherever a being is born, whether unmoving or moving, know thou, O best of the Bharatas (Arjuna)! that it is from the union between the Field and its Knower.

Samam sarveshu bhooteshu tishthantam parameshwaram;
Vinashyatswavinashyantam yah pashyati sa pashyati.

28. He sees who sees the Supreme Lord, existing equally in all beings, the unperishing within the perishing.

Samam pashyan hi sarvatra samavasthitameeshwaram;
Na hinastyaatmanaatmaanam tato yaati paraam gatim.

29. Because he who sees the same Lord equally dwelling everywhere does not destroy the Self by the self he goes to the highest goal.

Prakrityaiva cha karmaani kriyamaanaani sarvashah;
Yah pashyati tathaatmaanamakartaaram sa pashyati.

30. He sees, who sees that all actions are performed by Nature alone and that the Self is actionless.

Yadaa bhootaprithagbhaavamekasthamanupashyati;
Tata eva cha vistaaram brahma sampadyate tadaa.

31. When a man sees the whole variety of beings as resting in the One and spreading forth from *That* alone, he then becomes Brahman.

Anaaditwaat nirgunatwaat paramaatmaayamavyayah;
Shareerasthopi kaunteya na karoti na lipyate.

32. Being without beginning and devoid of (any) qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna! neither acts nor is tainted.

Yathaa sarvagatam saukshmyaadaakasham nopalipyate;
Sarvatraavasthito dehe tathaatmaa nopalipyate.

33. As the all pervading ether is not tainted because of its subtlety, so the Self seated everywhere in the body is not tainted.

Yathaa prakashayatyekah kritsnam lokamimam ravih;
Kshetram kshetree tathaa kritsnam prakaashayati bhaarata.

34. Just as the one sun illumines the whole world, so also the Lord of the Field (Supreme Self) illumines the whole Field, O Arjuna!

Kshetrakshetrajnayorevam antaram jnaanachakshushaa;
Bhootaprakritimoksham cha ye vidur yaanti te param.

35. They who, by the eye of knowledge, perceive the distinction between the Field and its Knower, and also the liberation from the Nature of being, go to the Supreme.

Commentary: They who know through the eye of intuition opened by meditation and the instructions of the Guru and the scriptures, that the Field is insentient, the doer, changing and finite, and that the Knower of the Field (the Self) is Pure

Consciousness, the non-doer, unchanging and infinite; and who also perceive the non-existence of Nature, ignorance, the Unmanifested, the material cause of being—they attain the Supreme.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the thirteenth discourse entitled:

The Yoga of Distinction Between

The Field and the Knower of the Field

Summary of Fourteenth Discourse

The knowledge of the three cosmic qualities or Gunas, namely, Sattwa, Rajas and Tamas is now given through this discourse. The knowledge of these three Gunas, which hold the entire universe and all creatures under their sway, is of vital importance to each and everyone for their progress and happiness in life. Without this knowledge one will be forever bound by sorrow. In this knowledge we have the secret of success in worldly life as well as in spiritual life. Therefore, one must acquire this precious knowledge.

Lord Krishna reveals that these three qualities compose the Cosmic Nature. This Cosmic Nature is the primal source and origin of the entire creation and all things in it. Hence all things created are subject to their influence and irresistible power. The individual soul also is bound to the body by these three qualities—Sattwa, Rajas and Tamas—present in Cosmic Nature. The Supreme Being brings about creation through the help of His Prakriti (Nature) endowed with these threefold qualities.

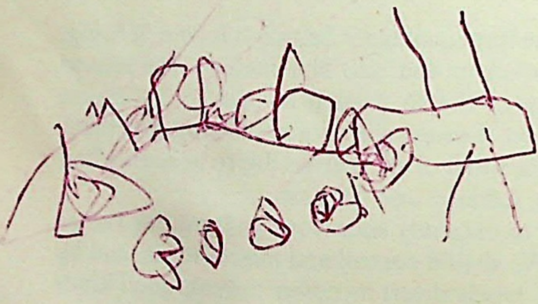
The highest of the three qualities is Sattwa. It is pure. It brings about happiness, wisdom and also illumination. The second quality of Rajas gives rise to passion manifested by intense attachment and greed. It causes sorrow and suffering. The third, termed Tamas, is the worst of all. It arises due to ignorance and results in darkness, lethargy and delusion.

Krishna asks us to diligently endeavour and cast out Tamas from our nature. We should control and master Rajas, and by holding it in check, wisely divert its power towards good kinds

of activities. Sattwa should be carefully cultivated, developed and conserved in order to enable us to attain immortality. The realised sage, of course, goes beyond all these qualities, for, although it is Sattwa that enables us to reach God, even this quality will bind us if we are attached to it.

The aspirant should know the symptoms and signs of their presence in his personality and acquire a knowledge of their subtle workings. Then only can he keep smooth and unhampered in his progress in all the fields of his life, both secularly as well as spiritually. Lord Krishna teaches us this important subject in this discourse from the ninth to the eighteenth verse. He declares that one who rises beyond all the three Gunas through spiritual practices, becomes free from birth, death, old age and sorrow, and enjoys immortality.

In reply to a question from Arjuna, the blessed Lord describes the marks of one who has risen above the three Gunas. He states that if one constantly worships Him with exclusive devotion one will attain the highest divine experience and supreme blessedness.



14
The Yoga of the Division of the Three Gunas

Sri Bhagavan Uvaacha:

Param bhooyah pravakshyaami jnaanaanaam
jnaanamuttamam;
Yatjnaatwaa munayas sarve paraam siddhimito gataah.

The Blessed Lord said:

1. I will again declare (to thee) that supreme knowledge, the best of all knowledge, having known which all the sages have gone to the supreme perfection after this life.

Idam jnaanamupaashritya mama saadharmyamaagataah;
Sargepi nopajaayante pralaye na vyathanti cha.

2. They who, having taken refuge in this knowledge, have attained to unity with Me, are neither born at the time of creation nor are they disturbed at the time of dissolution.

Mama yonirmahadbrahma tasmin garbham dadhaamyaham;
Sambhavas sarvabhootaanaam tato bhavati bhaarata.

3. My womb is the great Brahma; in that I place the germ; thence, O Arjuna! is the birth of all beings.

Sarvayonishu kaunteya moortayas sambhavanti yaah;
Taasaam brahma mahadyoniraham beejapradah pitaa.

4. Whatever forms are produced, O Arjuna! in any womb whatsoever, the great Brahma is their womb and I am the seed-giving father.

Sattwam rajastama iti gunaah prakritisambhavaah;
Nibadhnanti mahaabaaho dehe dehinamavyayam.

5. Purity, passion and inertia—these qualities, O Arjuna! born of Nature, bind fast in the body the embodied, the indestructible.

Tatra sattwam nirmalatwaat prakaashakamanaamayam;
Sukhasangena badhnaati jnaanasangena chaanagha.

6. Of these, Sattwa, which from its stainlessness, is luminous and healthy, binds by attachment to happiness and by attachment to knowledge, O sinless one!

Rajo raagaatmakam viddhi trishnaasangasamudbhavam;
Tannibadhnaati kaunteya karmasangena dehinaam.

7. Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds fast, O Arjuna! the embodied one by attachment to action.

Tamastwajnaanajam viddhi mohanaṁ sarvadehinaan;
Pramaadaalasyanidrabhistannibadhnaati bhaarata.

8. But know thou Tamas to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna! by heedlessness, indolence and sleep.

Sattvam sukhe sanjayati rajah karmani bhaarata;
Jnaanamaavritya tu tamah pramaade sanjayatyuta.

9. Sattwa attaches to happiness, Rajas to action, O Arjuna! while Tamas verily, shrouding knowledge, attaches to heedlessness.

Rajastamaschaabhibhooya sattwam bhavati bhaarata;
Rajas sattwam tamaschaiva tamas sattwam rajastathaa.

10. Now Sattwa arises (prevails), O Arjuna! having overpowered Rajas and Tamas; now Rajas, having overpowered Sattwa and Tamas; and now Tamas, having overpowered Sattwa and Rajas.

Sarvadwaareshu dehesmin prakasha upajaayate;
Jnaanam yadaa tadaa vidyaadvivriddham sattvamityuta.

11. When through every gate (sense) in this body, the wisdom-light shines, then it may be known that Sattwa is predominant.

Lobhah pravrittiraarambhah karmanaamashamas sprihaa;
Rajasyetaani jaayante vivriddhe bharatarshabha.

12. Greed, activity, the undertaking of actions, restlessness, longing—these arise when Rajas is predominant, O Arjuna!

Aprakaasho'pravrittischa pramaado moha eva cha;
Tamasyetaani jaayante vivriddhe kurunandana.

13. Darkness, inertness, heedlessness and delusion—these arise when Tamas is predominant, O Arjuna!

Yadaa sattwe pravriddhe tu pralayam yaati dehabhrit;
Tadottamavidaam lokaanamalaan pratipadyate.

14. If the embodied one meets with death when Sattwa is predominant, then he attains to the spotless worlds of the knowers of the Highest.

Rajasi pralayam gatwaa karmasangishu jaayate;
Tathaa praleenastamasi moodhayonishu jaayate.

15. Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas he is born in the womb of the senseless.

Karmanas sukritasyaahus saattvikam nirmalam phalam;
Rajasastu phalam duhkhamajnaanam tamasah phalam.

16. The fruit of good action, they say, is Sattwika and pure; verily the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

Sattwaat sanjaayate jnaanam rajaso lobha eva cha;
Pramaadamohau tamaso bhavato'ajnaanameva cha.

17. From Sattwa arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and also ignorance.

Oordhwam gacchanti sattwasthaa madhye tishthanti raajasaah;
Jaghanyagunavrittisthaa adho gacchanti taamasaah.

18. Those who are seated in Sattwa go upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

Naanyam gunebhyah kartaaram yadaa drashtaanupashyati;
Gunebhyascha param vetti madbhaavam so'dhigacchati.

19. When the seer beholds no agent other than the Gunas, and knows that which is higher than them, he attains to My Being.

Commentary: The seer knows that the Gunas alone are responsible for all actions. He is distinct from them.

Gunaanetaanateetya treen dehee dehasamudbhavaan;
Janmamrityujaraaduhkhair vimukto'amritamashnute.

20. The embodied one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.

Arjuna Uvaacha:

Kairlingais treen gunaanetaanateeto bhavati prabho;
Kimaachaarah katham chaitaamstreen gunaanativartate.

Arjuna said:

21. What are the marks of him who has crossed over the three qualities, O Lord? What is his conduct and how does he go beyond these three qualities?

Fourteenth Discourse

Sri Bhagavan Uvaacha:

Prakasham cha pravrittim cha mohameva cha paandava;
Na dweshti sampravrittaani na nivrittaani kankshati.

The Blessed Lord said:

22. Light, activity and delusion—when they are present, O Arjuna! he hates not, nor does he long for them when they are absent.

Udaaseenavadaaseeno gunairyo na vichaalyate;
Gunaa vartanta ityeva yo'vatishthati nengate.

23. He who, seated like one unconcerned, is not moved by the qualities, and who, knowing that the qualities are active, is self-centred and moves not.

Samaduhkhasukhas swasthas samaloshtaashmakaanchanah;
Tulyapriyaapriyo dheerastulyanindaatmasamstuih.

24. Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the unfriendly are alike, firm, the same in censure and praise,

Maanaapamaanayostulyas tulyo mitraaripakshayoh;
Sarvaarambhaparityaagee gunaateetas sa uchyate.

25. The same in honour and dishonour, the same to friend and foe, abandoning all undertakings—he is said to have crossed the qualities.

Maam cha yo'vyabhichaarena bhaktiyogena sevate;
Sa gunaan samateetyaitaan brahmabhooyaaya kalpate.

26. And he who serves Me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman.

Brahmano hi pratishthaaham amritasyaavyayasya cha;
Shaashwatasya cha dharmasya sukhasyaikaantikasya cha.

27. For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of absolute bliss.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse entitled:

The Yoga of
The Division of the Three Gunas

Summary of Fifteenth Discourse

This discourse is entitled "Purushottama Yoga" or the "Yoga of the Supreme Person". Here Lord Krishna tells us about the ultimate source of this visible phenomenal universe from which all things have come into being, just like a great tree with all its roots, trunk, branches, twigs, leaves, flowers and fruits which spring forth from the earth, which itself supports the tree and in which it is rooted. Lord Krishna declares that the Supreme Being is the source of all existence, and refers allegorically to this phenomenal universe as being like an inverted tree whose roots are in Para Brahman, and whose spreading branches and foliage constitute all the things and factors that go to make up this vast and variegated created phenomena. This is a very mysterious "Tree" which is very difficult to understand, being a product of His inscrutable power of Maya; and hence a marvellous apparent appearance without having actual reality. One who fully understands the nature of this Samsara-Tree goes beyond Maya. To be attached to it is to be caught in it. The surest way of "cutting down" (transcending) this Samsara is by the excellent weapon of non-attachment and dispassion.

In verses four and five of this discourse the Lord tells us how one goes beyond this visible Samsara and attains the supreme, imperishable status, attaining which one does not have to return to this mortal world of pain and death.

Lord Krishna also describes for us the wonderful mystery of His Presence in this universe and the supreme place He occupies in sustaining everything here. The Lord declares that it is a part

of Himself that manifests here as an individual soul in each body. He Himself is the indwelling Oversoul beyond the self. He is the effulgence inherent in the sun, moon and fire. He is present as the nourishing element in the earth. He is the inner Witness of all beings. He is the supreme Knower even beyond the Vedic knowledge. He is the resplendent Person who is beyond both this perishable material creation as well as the imperishable individual soul which is a part of His eternal essence. Thus, because He is beyond perishable matter and superior to the imperishable soul (enveloped in Maya), He is known in this world as well as in the *Vedas* as the Supreme Person.

15
The Yoga of the Supreme Spirit

Sri Bhagavan Uvaacha:

Oordhwamoolamadhasshaakham ashwattham
praahuravyayam;
Cchandaamsi yasya parnaani yastam veda sa vedavit.

The Blessed Lord said:

1. They (the wise) speak of the indestructible peepul tree, having its root above and branches below, whose leaves are the metres or hymns; he who knows it is a knower of the *Vedas.*

Adhaschordhwam prasrutaastasya shaakhaa
Gunapravriddhaa vishayapravaalaah;
Adhascha moolaanyanusantataani
Karmaanubandheeni manushyaloke.

2. Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of men stretch forth the roots, originating action.

Na roopamasyeha tathopalabhyate
Naanto na chaadirna cha sampratishthaa;
Ashwatthamenam suviroodhamoolam
Asangashastrena dridhena cchitwaa.

3. Its form is not perceived here as such, neither its end nor its origin nor its foundation nor resting place; having cut asunder this firmly-rooted peepul tree with the strong axe of non-attachment,

Tatah padam tat parimaargitavyam
Yasmin gataa na nivartanti bhooyah;
Tameva chaadyam purusham prapadye
Yatah pravrittih prasrutaa puraanee.

4. Then *that* goal should be sought for, whither having gone, none returns again. I seek refuge in that Primeval Purusha whence streamed forth the ancient activity or energy.

Nirmaanamohaa jitasangadoshaa
Adhyaatmanityaa vinivrittakaamaah;
Dwandwairvimuktaas sukhaduhkhasamjnair
Gacchantyamoodhaah padamavyayam tat.

5. Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely turned away, freed from the pairs of opposites known as pleasure and pain, the undeluded reach the eternal goal.

Na tadbhaasayate sooryo na shashaanko na paavakah;
Yadgatwaa na nivartante taddhaama paramam mama.

6. Neither doth the sun illumine there nor the moon, nor the fire; having gone thither they return not; that is My Supreme Abode.

Mamaivaamsho jeevaloke jeevabhootas sanaatanah;
Manasshashthaaneendriyaani prakritisthaani karshati.

7. An eternal portion of Myself, having become a living soul in the world of life, draws to (itself) the (five) senses, with the mind for the sixth, abiding in Nature.

Shareeram yadavaapnoti yat chaapyutkraamateeshwarah;
Griheetwaitaani samyaati vaayurgandhaanivaashayaat.

8. When the Lord obtains a body and when he leaves it, He

takes these and goes (with them) as the wind takes the scents from their seats (flowers), etc.

Shrotram chakshus sparshanam cha rasanam ghraanameva cha;
Adhishthaaya manaschaayam vishayaanupasevate.

9. Presiding over the ear, the eye, touch, taste and smell, as well as the mind, He enjoys the objects of the senses.

Utkraamantam sthitam vaapi bhunjaanam vaa gunaanvitam;
Vimoodhaa naanupashyanti pashyanti jnaanachakshushah.

10. The deluded do not see Him who departs, stays and enjoys; but they who possess the eye of knowledge behold Him.

Yatanto yoginaschainam pashyantyaatmanyavasthitam;
Yatanto'pyakritaatmaano nainam pashyantyachetasah.

11. The Yogis striving (for perfection) behold Him dwelling in the Self; but the unrefined and unintelligent, even though striving, see Him not.

Yadaadityagatam tejo jagadbhaasayate'khilam;
Yat chandramasi yat chaagnau tattejo viddhi maamakam.

12. That light which, residing in the sun, illumines the whole world, that which is in the moon and in the fire—know that light to be Mine.

Gaam aavishya cha bhootaani dhaarayaamyahamojasaa;
Pushnaami chaushadhees sarvaas somo bhootwaa rasaatmakah.

13. Permeating the earth I support all beings by (My) energy; and having become the watery moon, I nourish all herbs.

Aham vaishwaanaro bhootwaa praaninaam dehamaashritah;
Praanaapaanasamaayuktah pachaamyannam chaturvidham.

14. Having become the fire Vaisvanara, I abide in the body of

living beings and, associated with the Prana and Apana, digest the fourfold food.

Sarvasya chaaham hridi sannivishto
Mattas smritirjnaanamapohanam cha;
Vedaischa sarvairahameva vedyo
Vedaantakridvedavideva chaaham.

15. And I am seated in the hearts of all; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known by all the *Vedas*; I am the author of the Vedanta, and the knower of the *Vedas* am I.

Dwaavimau purushau loke ksharaschaakshara eva cha;
Ksharas sarvaani bhootaani kootasthokshara uchyate.

16. Two *Puranas* there are in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable.

Uttamah purushastwanyah paramaatmetyudaahritah;
Yo lokatrayamaavishya bibhartyavyaya ishwarah.

17. But distinct is the Supreme Purusha called the highest Self, the indestructible Lord, who, pervading the three worlds, sustains them.

Yasmaatksharamateeto'hamaksharaadapi chottamah;
Ato'smi loke vede cha prathitah purushottamah.

18. As I transcend the perishable and am even higher than the imperishable, I am declared as the highest Purusha in the world and in the *Vedas.*

Yo maamevamasammoodho jaanaati purushottamam;
Sa sarvavidbhajati maam sarvabhaavena bhaarata.

19. He who, undeluded, knows Me thus as the highest

Purusha, he, knowing all, worships Me with his whole being (heart), O Arjuna!

Iti guhyatamam shaastramidamuktam mayaanagha;
Etadbuddhwaa buddhimaan syaat kritakritayscha bhaarata.

20. Thus, this most secret science has been taught by Me, O sinless one! Knowing this, a man becomes wise and all his duties are accomplished, O Arjuna!

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fifteenth discourse entitled:

The Yoga of the Supreme Spirit

Summary of Sixteenth Discourse

This discourse is important and very instructive to all persons who wish to attain happiness, prosperity and blessedness generally, and to seekers in particular, who wish to attain success in their spiritual life. Lord Krishna brings out quite clearly and unmistakably here the intimate connection between ethics and spirituality, between a life of virtue and God-realisation and liberation. Listing two sets of qualities of opposite kinds, the Lord classifies them as divine and demoniacal (undivine), and urges us to eradicate the latter and cultivate divine qualities.

What kind of nature should one develop? What conduct must one follow? What way should one live and act if one must attain God and obtain divine bliss? These questions are answered with perfect clarity and very definitely. The divine qualities are conducive to liberation and the undivine qualities lead to bondage. Purity, good conduct and truth are indispensable to spiritual progress and even to an honourable life here.

Devoid of purity, good conduct and truth, and having no faith in God or a higher Reality beyond this visible world, man degenerates into a two-legged beast of ugly character and cruel actions, and sinks into darkness. Such a person becomes his own enemy and the destroyer of the happiness of others as well as his own. Caught in countless desires and cravings, a slave of sensual enjoyments and beset by a thousand cares, his life ultimately ends in misery and degradation. Haughtiness, arrogance and egoism lead to this dire fate. Therefore, a wise person, desiring success, must eradicate vice and cultivate virtue.

In this world three gates lead to hell—the gates of passion, anger and greed. Released from these three qualities one can succeed in attaining salvation and reaching the highest goal, namely God. Thus the sacred scriptures teach wisely the right path of pure, virtuous living. One should therefore follow the injunctions of the sacred scriptures that wish his welfare and be guided in his actions by their noble teachings.

16
The Yoga of the Division Between The Divine and the Demoniacal

Sri Bhagavan Uvaacha:

Abhayam sattwasamshuddhirjnaanayogavyavasthithih;
Daanam damascha yajnascha swaadhyaayastapa aarjavam.

The Blessed Lord said:

1. Fearlessness, purity of heart, steadfastness in knowledge and Yoga, alms-giving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness,

Ahimsaa satyamakrodhas tyaagas shaantirapaishunam;
Dayaa bhooteshvaloluptwam maardavam hreerachaapalam.

2. Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion towards beings, uncovetousness, gentleness, modesty, absence of fickleness,

Tejah kshamaa dhritis shauchamadroho naatimaanitaa;
Bhavanti sampadam daiveemabhijaatasya bhaarata.

3. Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born for a divine state, O Arjuna!

Dambho darpo'bhimaanascha krodhah paarushyameva cha;
Ajnaanam chaabhijaatasya paartha sampadamaasureem.

4. Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance, belong to one who is born for a demoniacal state, O Arjuna!

Daivee sampadvimokshaaya nibandhaayaasuree mataa;
Maa shuchas sampadam daiveemabhijaatosi paandava.

5. The divine nature is deemed for liberation and the demoniacal for bondage. Grieve not, O Arjuna! Thou art born with divine properties.

Dwau bhootasargau lokesmin daiva aasura eva cha;
Daivo vistarashah prokta aasuram paartha me shrunu.

6. There are two types of beings in this world—the divine and the demoniacal; the divine has been described at length; hear from Me, O Arjuna! of the demoniacal.

Pravrittim cha nivrittim cha jana na viduraasuraah;
Na shaucham naapi chaachaaro na satyam teshu vidyate.

7. The demoniacal know not what to do and what to refrain from; neither purity nor right conduct nor truth is found in them.

Asatyamapratishtham te jagadaahuraneeshwaram;
Aparasparasambhootam kimanyat kaamahaitukam.

8. They say: "This universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause, what else?"

Etaam drishtimavashtabhya nashtaatmaano'lpabuddhayah;
Prabhavantyugrakarmaanah kshayaaya jagatohitaah.

9. Holding this view, these ruined souls of small intellect and fierce deeds come forth as the enemies of the world for its destruction.

Kaamamaashritya dushpooram dambhamaanamadaanvitaah;
Mohaadgriheetvaasadgraahaan pravartante'shuchivrataah.

10. Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolves.

Chintaamaparimeyaam cha pralayaantaamupaashritaah;
Kaamopabhogaparamaa etaavaditi nischitaah.

11. Giving themselves over to immeasurable cares ending only with death, regarding gratification of lust as their highest aim, and feeling sure that that is all,

Aashaapaashashatairbaddhaah kaamakrodhaparaayanaah;
Eehante kaamabhogaarthamanyaayenaarthasanchayaan.

12. Bound by a hundred ties of hope, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

Idamadya mayaa labdhamimam praapsye manoratham;
Idamasteedamapi me bhavishyati punardhanam.

13. "This has been gained by me today; this desire I shall obtain; this is mine and this wealth also shall be mine in future."

Asau mayaa hatas shatrurhanishye chaaparaanapi;
Ishwarohamaham bhogee siddhoham balavaan sukhee.

14. "That enemy has been slain by me and others also I shall slay. I am the Lord; I enjoy; I am perfect, powerful and happy."

Aadhyobhijanavaanasmi konyosti sadrisho mayaa;
Yakshye daasyaami modishya ityajnaanavimohitaah.

15. "I am rich and born in a noble family; who else is equal to me? I will sacrifice. I will give (charity). I will rejoice,"—thus, deluded by ignorance,

Anekachittavibhraantaa mohajaalasamaavritaah;
Prasaktaah kaamabhogeshu patanti narake'ashuchau.

16. Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell.

Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah;
Yajante naamayajnaiste dambhenaavidhipoorvakam.

17. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices in name, out of ostentation, contrary to scriptural ordinances.

Ahamkaaram balam darpam kaamam krodham cha samshritaah;
Maamaatmaparadeheshu pradwishantobhyasooyakaah.

18. Given over to egoism, power, haughtiness, lust and anger, these malicious people hate Me in their own bodies and those of others.

Taanaham dwishatah krooraan samsaareshu naraadhamaan;
Kshipaamyajasramashubhaanaasureeshweva yonishu.

19. These cruel haters, worst among men in the world, I hurl these evil-doers into the wombs of demons only.

Aasureem yonimaapannaa moodhaa janmani janmani;
Maamapraapyaiva kaunteya tato yaantyadhamaam gatim.

20. Entering into demoniacal wombs and deluded birth after birth, not attaining Me, they thus fall, O Arjuna! into a condition still lower than that.

Trividham narakasyedam dwaaram naashanamaatmanah;
Kaamah krodhastathaa lobhastasmaadetat trayam tyajet.

21. Triple is the gate of this hell, destructive of the self—

lust, anger and greed; therefore one should abandon these three.

Etairvimuktah kaunteya tamodwaaraistribhirnarah;
Aacharatyaatmanas shreyastato yaati paraam gatim.

22. A man who is liberated from these three gates to darkness, O Arjuna! practises what is good for him and thus goes to the supreme goal.

Yas shaastravidhimutsrujya vartate kaamakaaratah;
Na sa siddhimavaapnoti na sukham na paraam gatim.

23. He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection nor happiness nor the supreme goal.

Tasmaat shaastram pramaanam te kaaryaakaarya-
vyavasthitau;
Jnaatwaa shaastravidhaanoktam karma kartumihaarhasi.

24. Therefore, let the scripture be the authority in determining what ought to be done and what ought not to be done. Having known what is said in the ordinance of the scriptures, thou shouldst act here in this world.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the sixteenth discourse entitled:

The Yoga of the Division Between
The Divine and the Demoniacal

Summary of Seventeenth Discourse

This discourse is termed the "Yoga of the Division of the Three Kinds of Faith". The theme of this discourse arises out of the question asked by Arjuna in Verse 1 with reference to the final closing advice of Lord Krishna in the previous discourse, contained in the last two verses therein (Verses 23 and 24). Arjuna asks, "What about those who, even though setting aside scriptural injunctions yet perform worship with faith?"

The Lord replies and states that the faith of such men who ignore the injunctions of the scriptures could be either Sattwic, Rajasic or Tamasic. This would be in accordance with the basic nature of the person himself. And, conversely, as is the kind of faith, so develops the nature of the man.

Thus, in all things like sacrifice, worship, charity, penance, etc., these qualities become expressed in accordance with the kind of faith in which the person concerned is based. They produce results in accordance with the quality of the doer's faith. These acts done with right faith lead to supreme blessedness. When done without any faith whatsoever, all these actions become barren and useless.

17
The Yoga of the Division of the Threefold Faith

Arjuna Uvaacha:

Ye shaastravidhimutsrijya yajante shraddhayaanvitaah;
Teshaam nishthaa tu kaa krishna sattwamaaho rajastamah.

Arjuna said:

1. Those who, setting aside the ordinances of the scriptures, perform sacrifice with faith, what is their condition, O Krishna? Is it Sattwic, Rajasic or Tamasic?

Sri Bhagavan Uvaacha:

Trividhaa bhavati shraddhaa dehinaam saa swabhaavajaa;
Sattvikee raajasee chaiva taamasee cheti taam shrunu.

The Blessed Lord said:

2. Threefold is the faith of the embodied, which is inherent in their nature—Sattwic (pure), Rajasic (passionate), and Tamasic (dark). Do thou hear of it.

Sattvaanuroopaa sarvasya shraddhaa bhavati bhaarata;
Sraddhaamayo'yam purusho yo yacchraddhas sa eva sah.

3. The faith of each is in accordance with his nature, O Arjuna! The man consists of his faith; as a man's faith is, so is he.

Yajante saattvikaa devvaan yaksharakshaamsi raajasaah;
Pretaan bhootaganaamschaanye yajante taamasaa janaah.

4. The Sattwic or the pure men worship the gods; the Rajasic or the passionate worship the Yakshas and the Rakshasas; the others (the Tamasic or the deluded) worship the ghosts and the hosts of nature-spirits.

Ashaastravihitam ghoram tapyante ye tapo janaah;
Dambhaahamkaarasamyuktaah kaamaraagabalaanvitaah.

5. Those men who practise rigid austerities not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment,

Karshayantas shareerastham bhootagraamamachetasah;
Maam chaivaantasshareerastham taanvidhyaasuranischayaan.

6. Senseless, torturing all the elements in the body and Me also who dwell in the body,—know thou these to be of demoniacal resolves.

Aahaarastwapi sarvasya trividho bhavati priyah;
Yajnastapastathaa daanam yeshaam bhedamimam srunu.

7. The food also which is dear to each is threefold, as also sacrifice, austerity and alms-giving. Hear thou the distinction of these.

Aayus sattvabalaarogyasukhapreetivivardhanaah;
Rasyaas snigdhaas sthiraa hridyaa aahaaras saattvikapriyaah.

8. The foods which increase life, purity, strength, health, joy and cheerfulness (good appetite), which are savoury and oleaginous, substantial and agreeable, are dear to the Sattwic (pure) people.

Katvamlalavanaatyushnateekshnarookshavidaahinah;
Aahaaraa raajasasyeshtaa duhkhashokaamayapradaah.

9. The foods that are bitter, sour, saline, very hot, pungent,

dry and burning, are liked by the Rajasic, and are productive of pain, grief and disease.

Yaatayaamam gatarasam pooti paryushitam cha yat;
Ucchishtamapi chaamedhyam bhojanam taamasapriyam.

10. That which is stale, tasteless, putrid, rotten and impure refuse, is the food liked by the Tamasic.

Aphalaakaankhsibhiryajno vidhidrishto ya ijyate;
Yashtavyameveti manas samaadhaaya sa saattvikah.

11. That sacrifice which is offered by men without desire for reward, as enjoined by the ordinance (scripture), with a firm faith that to do so is a duty, is Sattwic or pure.

Abhisandhaaya tu phalam dambhaarthamapi chaiva yat;
Ijyate bharatashreshtha tam yajnam viddhi raajasam.

12. The sacrifice which is offered, O Arjuna! seeking a reward and for ostentation, know thou that to be a Rajasic Yajna.

Vidhiheenamasrishtaannam mantraheenamadakshinam;
Shraddhaavirahitam yajnam taamasam parichakshate.

13. They declare that sacrifice to be Tamasic which is contrary to the ordinances of the scriptures, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.

Devadwijagurupraajnapoojanam shauchamaarjavam;
Brahmacharyamahimsaa cha shareeram tapa uchyate.

14. Worship of the gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy and non-injury are called the austerities of the body.

Anudwegakaram vaakyam satyam priyahitam cha yat;
Swaadhyaayaabhyasanam chaiva vaangmayam tapa uchyate.

15. Speech which causes no excitement, truthful, pleasant and beneficial, the practice of the study of the *Vedas*, are called austerities of speech.

Manahprasaadas saumyatwam maunamaatmavinigrahah;
Bhaavasamshuddhirityetattapa maanasamuchyate.

16. Serenity of mind, good-heartedness, purity of nature, self-control—this is called mental austerity.

Shraddhayaa parayaa taptam tapastattrividham naraih;
Aphalaakaankshibhiryuktais saattvikam parichakshate.

17. This threefold austerity practised by steadfast men with the utmost faith, desiring no reward, they call Sattwic.

Satkaaramaanapoojaartham tapo dambhena chaiva yat;
Kriyate tadiha proktam raajasam chalamadhruvam.

18. The austerity which is practised with the object of gaining good reception, honour and worship and with hypocrisy, is here said to be Rajasic, unstable and transitory.

Moodhagraahenaatmano yat peedayaa kriyate tapah;
Parasyotsaadanaartham vaa tattaamasamudaahritam.

19. The austerity which is practised out of a foolish notion, with self-toture, or for the purpose of destroying another, is declared to be Tamasic.

Daatavyamiti yaddaanam deeyatenupakaarine;
Deshe kaale cha paatre cha taddaanam saatvikam smritam.

20. That gift which is given to one who does nothing in return, knowing it to be a duty to give in a fit place and time to a worthy person, that gift is held to be Sattwic.

Yattu pratyupakaaraartham phalamuddishya vaa punah;
Deeyate cha pariklishtam taddaanam raajasam smritam.

21. And that gift which is given with a view to receive something in return, or looking for a reward or reluctantly, is held to be Rajasic.

Adeshakaale yaddaanamapaatrebhyascha deeyate;
Asatkritamavajnaatam tattaamasamudaahritam.

22. The gift which is given at the wrong place and time to unworthy persons, without respect or with insult, is declared to be Tamasic.

Commentary: At the wrong place and time—at a place which is not holy, where irreligious people congregate, and at a time which is not auspicious. This does not discourage giving of alms or other charity to the poor and the needy.

Om tatsaditi nirdesho brahmanas trividhas smritah;
Braahmanaastena vedaascha yajnaascha vihitaah puraa.

23. "Om Tat Sat"—this has been declared to be the triple designation of Brahman. By that were created formerly the Brahmanas, the *Vedas* and the sacrifices.

Tasmaadomityudaahritya yajnadaanatapahkriyaah;
Pravartante vidhaanoktaas satatam brahmavaadinaam.

24. Therefore, with the utterance of "Om" are the acts of sacrifice, gift and austerity as enjoined in the scriptures always begun by the students of Brahman.

Tadityanabhisandhaaya phalam yajnatapahkriyaah;
Daanakriyaascha vividhaah kriyante mokshakaankhshibhih.

25. Uttering "Tat", without aiming at the fruits, are the acts of sacrifice and austerity and the various acts of gift performed by the seekers of liberation.

Sadbhaave saadhubhaave cha sadityetadprayujyate;
Prashaste karmani tathaa sacchabdah paartha yujyate.

26. The word "Sat" is used in the sense of reality and of goodness; and so also, O Arjuna! the word "Sat" is used in the sense of an auspicious act.

Yajne tapasi daane cha sthitis saditi chochyate;
Karma chaiva tadartheeyam sadityevaabhidheeyate.

27. Steadfastness in sacrifice, austerity and gift is also called "Sat", and also action in connection with these (or for the sake of the Supreme) is called "Sat".

Ashraddhayaa hutam dattam tapastaptam kritam cha yat;
Asadityuchyate paartha na cha tatpretya no iha.

28. Whatever is sacrificed, given or performed, and whatever austerity is practised without faith, is called "Asat", O Arjuna! It is naught here or hereafter (after death).

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventeenth discourse entitled:

The Yoga of the Division of the Threefold Faith

Summary of Eighteenth Discourse

The eighteenth discourse, which is the conclusion of the divine discourse of Lord Krishna, is in many ways a summary of the foregoing portions of the *Gita*. It covers in brief numerous important points dealt with in the previous discourses. Here you behold the ultimate result or effect of the Lord's discourse to Arjuna. The drama of Arjuna's utter despondency and breakdown is finally resolved in triumphant self-mastery, strength and bold resoluteness. Its central message emerges as an assurance that in and through the performance of one's respective duties in life one can qualify for the highest liberation, if one performs actions by renouncing egoism and attachment and surrendering all desire for selfish, personal gain. By regarding the performance of your duties as a worship offered to God, you obtain the Grace of the Lord and attain the eternal One.

Significantly, this discourse opens with a question by Arjuna asking what is true Sannyasa and true Tyaga (renunciation). In reply to this important and crucial query, the blessed Lord Krishna makes it clear to us that real Sannyasa or renunciation lies in renunciation of selfish and impure actions, and even more in the renunciation of the desire or greed for the fruits of any action. Very clearly we are told that selfless and virtuous actions and actions conducive to the welfare of others should not be abandoned. You must engage yourself in performing such action but renouncing attachment and greed. The true and proper renunciation is giving up of selfishness and attachment while performing one's legitimate duties. This is called Sattwic

Tyaga. We neither hate unpleasant action nor are we attached to pleasurable action. As it is not possible for you to renounce all action, the renunciation of egoism, selfishness and attachment in your activity is declared as true renunciation. Karma does not accumulate and bind one who is thus established in such inner renunciation.

The divine injunction is that God must be made the sole object of one's life. This is the heart of the *Gita* gospel. This is the central message in its teaching. This is the one way to your welfare here.

Now Sanjaya concludes his narrative by declaring that where there is such obedience as that of Arjuna, and such willing readiness to carry out the divine teachings, there surely prosperity, victory, glory and all blessedness will prevail.

18
The Yoga of Liberation by Renunciation

Arjuna Uvaacha:

Sannyaasasya mahaabaaho tattwamicchaami veditum;
Tyaagasya cha hrisheekesha prithak keshinishoodana.

Arjuna said:

1. I desire to know severally, O mighty-armed! the essence or truth of renunciation, O Hrishikesa! as also of abandonment, O slayer of Kesi!

Sri Bhagavan Uvaacha:

Kaamyaanaam karmanaam nyaasam sannyaasam kavayo viduh;
Sarvakarmaphalatyaagam praahustyaagam vichakshanaah.

The Blessed Lord said:

2. The sages understand Sannyasa to be the renunciation of action with desire; the wise declare the abandonment of the fruits of all actions as Tyaga.

Tyaajyam doshavadityeke karma praahurmâneeshinah;
Yajnadaanatapahkarma na tyaajyamiti chaapare.

3. Some philosophers declare that action should be abandoned as an evil, while others (declare) that acts of sacrifice, gift and austerity should not be relinquished.

Nischayam shrunu me tatra tyaage bharatasattama;
Tyaago hi purushavyaaghra trividhas samprakeertitah.

4. Hear from Me the conclusion or the final truth about this abandonment, O best of the Bharatas! Abandonment, verily, O best of men! has been declared to be of three kinds.

Yajnadaanatapahkarma na tyaajyam kaaryameva tat;
Yajno daanam tapashchaiva paavanaani maneeshinaam.

5. Acts of sacrifice, gift and austerity should not be abandoned but should be performed; sacrifice, gift and also austerity are the purifiers of the wise.

Etaanyapi tu karmaani sangam tyaktwaa phalaani cha;
Kartavyaaneeti me paartha nishchitam matamuttamam.

6. But even these actions should be performed leaving aside attachment and the desire for rewards, O Arjuna! This is My certain and best conviction.

Niyatasya tu sannyaasah karmano nopapadyate;
Mohaattasya parityaagastaamasah parikeertitah.

7. Verily, the renunciation of obligatory action is not proper; the abandonment of the same from delusion is declared to be Tamasic.

Duhkhamityeva yat karma kaayakleshabhayaat tyajet;
Sa kritwaa raajasam tyaagam naiva tyaagaphalam labhet.

8. He who abandons action on account of the fear of bodily trouble (because it is painful), he does not obtain the merit of renunciation by doing such Rajasic renunciation.

Kaaryamityeva yatkarma niyatam kriyate'arjuna;
Sangam tyaktwaa phalam chaiva sa tyaagas saattviko matah.

9. Whatever obligatory action is done, O Arjuna! merely because it ought to be done, abandoning attachment and also the desire for reward, that renunciation is regarded as Sattwic.

Na dweshtyakushalam karma kushale naanushajjate;
Tyaagee sattvasamaavishto medhaavee cchinnasamshayah.

10. The man of renunciation, pervaded by purity, intelligent and with his doubts cut asunder, does not hate a disagreeable work nor is he attached to an agreeable one.

Na hi dehabhritaa shakyam tyaktum karmaanyasheshatah;
Yastu karmaphalatyaagi sa tyaageetyabhidheeyate.

11. Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the rewards of actions is called a man of renunciation.

Anishtamishtam mishram cha trividham karmanah phalam;
Bhavatyatyaaginaam pretya na tu sannyaasinaam kwachit.

12. The threefold fruit of action (evil, good and mixed) accrues after death to the non-abandoners but never to the abandoners.

Panchaitaani mahaabaaho kaaranaani nibodha me;
Saankhye kritaante proktaani siddhaye sarvakarmanaam.

13. Learn from Me, O mighty-armed Arjuna! these five causes, as declared in the Sankhya system, for the accomplishment of all actions.

Adhishthaanam tathaa kartaa karanam cha prithagvidham;
Vividhaascha prithakcheshtaa daivam chaivaatra panchamam.

14. The seat (body), the doer, the various senses, the different functions of various sorts and the presiding deity, also the fifth,

Shareeravaangmanobhiryat karma praarabhate narah;
Nyaayyam vaa vipareetam vaa panchaite tasya hetavah.

15. Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

Tatraivam sati kartaaramaatmaanam kevalam tu yah;
Pashyatyakritabhuddhitwaanna sa pashyati durmatih.

16. Now, such being the case, verily, he who, owing to untrained understanding, looks upon his Self which is isolated, as the agent, he of perverted intelligence, sees not.

Yasya naahamkrito bhaavo buddhiryasya na lipyate;
Hatwaapi sa immaan lokaan na hanti na nibadhyate.

17. He who is free from the egoistic notion, whose intelligence is not tainted by (good or evil), though he slays these people, he slayeth not, nor is he bound (by the action).

Jnaanam jneyam parijnaataa trividhaa karmachodanaa;
Karanam karma karteti trividhah karmasangrahah.

18. Knowledge, the knowable and the knower form the threefold impulse to action; the organ, the action and agent form the threefold basis of action.

Jnaanam karma cha kartaa cha tridhaiva gunabhedatah;
Prochyate gunasankhyaane yathaavacchrunu taanyapi.

19. Knowledge, action and actor are declared in the science of Gunas (Sankhya philosophy) to be of three kinds only, according to the distinction of the Gunas. Hear them also duly.

Sarvabhooteshu yenaikam bhaavamavyayameekshate;
Avibhaktam vibhakteshu tadjnaanam viddhi saattvikam.

20. That by which one sees the one indestructible Reality in all beings, not separate in all the separate beings—know thou that knowledge to be Sattwic.

Prithaktwena tu yajjnaanam naanaabhaavaan prithagvidhaan;
Vetti sarveshu bhooteshu tajjnaanam viddhi raajasam.

21. But that knowledge which sees in all beings various entities of distinct kinds, as different from one another—know thou that knowledge to be Rajasic.

Yattu kritsnavadekasmin kaarye saktamahaitukam;
Atattwaarthavadalpam cha tattaamasamudaahritam.

22. But that which clings to one single effect as if it were the whole, without reason, without foundation in Truth, and trivial—that is declared to be Tamasic.

Niyatam sangarahitam araagadweshatah kritam;
Aphalaprepsunaa karma yattat saattwikamuchyate.

23. An action which is ordained, which is free from attachment, and which is done without love or hatred, by one who is not desirous of any reward—that action is declared to be Sattwic.

Yattu kaamepsunaa karma saahankaarena vaa punah;
Kriyate bahulaayaasam tadraajasamudaahritam.

24. But that action which is done by one longing for the fulfilment of desires or gain, with egoism or with much effort—that is declared to be Rajasic (passionate).

Anubandham kshayam himsaamanavekshya cha paurusham;
Mohaadaarabhyate karma yattat taamasamuchyate.

25. That action which is undertaken from delusion, without a regard of the consequences, loss, injury and (his own) ability—that is declared to be Tamasic.

Muktasango'nahamvaadi dhrityutsaahasamanvitah;
Sidhyasidhyornirvikaarah kartaa saattvika uchyate.

26. An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattwic.

Raagee karmaphalaprepsurlubdho himsaatmako'shuchih;
Harshashokaanvitah kartaa raajasah parikeertitah.

27. Passionate, desiring to obtain the reward of actions, greedy, cruel, impure, moved by sorrow and joy, such an agent is said to be Rajasic (passionate).

Ayuktah praakritas stabdhas shatho naishkritiko'lasah;
Vishaadee deerghasootree cha kartaa taamasa uchyate.

28. Unsteady, vulgar, unbending, cheating, lazy, malicious, desponding and procrastinating, such an agent is called Tamasic.

Buddherbhedam dhriteschaiva gunatastrividham shrunu;
Prochyamaanamasheshena prithaktwena dhananjaya.

29. Hear thou the threefold division of intellect and firmness according to the Gunas, as I declare them fully and distinctly, O Arjuna!

Pravrittim cha nivrittim cha karyaakaarye bhayaabhaye;
Bandhammoksham cha yaa vetti buddhis saa paartha saattvikee.

30. That which knows the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation—that intellect is Sattwic (pure), O Arjuna!

Yayaa dharmamadharmam cha kaaryam chaakaaryameva cha;
Ayathaavat prajaanaati buddhis saa paartha raajasee.

31. That by which one wrongly understands Dharma and Adharma, and also what ought to be done and what ought not to be done—that intellect, O Arjuna! is Rajasic (passionate).

Adharmam dharmamiti yaa manyate tamasaavritaa;
Sarvaarthaan vipareetaamscha buddhis saa paartha taamasee.

32. That which, enveloped in darkness, sees Adharma as Dharma and all things perverted—that intellect, O Arjuna! is Tamasic (dark).

Dhrityaa yayaa dhaarayate manahpraanendriyakriyaah;
Yogenaavyabhichaarinyaa dhritis saa paartha saattvikee.

33. The unwavering firmness by which, through Yoga, the functions of the mind, the life-force and the senses are restrained—that firmness, O Arjuna! is Sattwic.

Yayaa tu dharmakaamaarthaan dhrityaa dhaarayate'arjuna;
Prasangena phalaakaankshee dhritis saa paartha raajasee.

34. But the firmness, O Arjuna! by which, on account of attachment and desire for reward, one holds fast to Dharma (duty), enjoyment of pleasures and earning of wealth—that firmness, O Arjuna! is Rajasic.

Yayaa swapnam bhayam shokam vishaadam madameva cha;
Na vimunchanti durmedhaa dhritis saa paartha taamasee.

35. That by which a stupid man does not abandon sleep, fear, grief, despair and also conceit—that firmness, O Arjuna! is Tamasic.

Sukham twidaaneem trividham shrunu me bharatarshabha;
Abhyaasaadramate yatra duhkhaantam cha nigacchati.

36. And now hear from me, O Arjuna! of the threefold pleasure, in which one rejoices by practice and surely comes to the end of pain.

Yattadagre vishamiva parinaame'mritopamam;
Tatsukham saattvikam proktamaatmabuddhiprasaadajam.

37. That which is like poison at first but in the end like nectar—that pleasure is declared to be Sattwic, born of the purity of one's own mind due to Self-realisation.

Vishyendriyasamyogaadyattadagre'mritopamam;
Parinaame vishamiva tatsukham raajasam smritam.

38. That pleasure which arises from the contact of the sense-organs and the objects, which is at first like nectar and in the end like poison—that is declared to be Rajasic.

Yadagre chaanubandhe cha sukham mohanamaatmanah;
Nidraalasyapramaadottham tattaamasamudaahritam.

39. That pleasure which at first and in the sequel is delusive of the self, arising from sleep, indolence and heedlessness—that pleasure is declared to be Tamasic.

Na tadasti prithivyaam vaa divi deveshu vaa punah;
Sattvam prakritijairmuktam yadebhis syaat tribhirgunaih.

40. There is no being on earth or again in heaven, among the gods, that is liberated from the three qualities born of Nature.

Braahmanakshatriyavishaam shoodraanaam cha parantapa;
Karmaani pravibhaktaani swabhaavaprabhavairgunaih.

41. Of Brahmanas, Kshatriyas and Vaisyas, as also the Sudras, O Arjuna! the duties are distributed according to the qualities born of their own nature.

Shamo damastapah shaucham kshaantiraarjavameva cha;
Jnaanam vijnaanamaastik yam brahmakarma swabhaavajam.

42. Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation and belief in God are the duties of the Brahmanas, born of (their own) nature.

Shauryam tejo dhritirdaakshyam yuddhe chaapyapalaayanam;
Daanameeshwarabhaavascha kshaatram karma swabhaavajam.

43. Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of the Kshatriyas, born of (their own) nature.

Krishigaurakshyavaanijyam vaishyakarma swabhaavajam;
Paricharyaatmakam karma shoodrasyaapi swabhaavajam.

44. Agriculture, cattle-rearing and trade are the duties of the Vaisyas (merchants), born of (their own) nature; and action consisting of service is the duty of the Sudras (servant-class), born of their nature.

Swe swe karmanyabhiratas samsiddhim labhate narah;
Swakarmaniratas siddhim yathaa vindati tacchrunu.

45. Each man, devoted to his own duty, attains perfection. How he attains perfection while being engaged in his own duty, hear now.

Yatah pravrittirbhootaanaam yena sarvamidam tatam;
Swakarmanaa tamabhyarchya siddhim vindati maanavah.

46. He from whom all the beings have evolved and by whom all this is pervaded—worshipping Him with his own duty man attains perfection.

Shreyaanswadharmo vigunah paradharmaat swanushthitaat;
Swabhaavaniyatam karma kurvannaapnoti kilbisham.

47. Better is one's own duty (though) destitute of merits than the duty of another well performed; he who does the duty ordained by his own nature incurs no sin.

Sahajam karma kaunteya sadoshamapi na tyajet;
Sarvaarambhaa hi doshena dhoomenaagnirivaavritaah.

48. One should not abandon, O Arjuna! the duty to which one is born, though faulty; for, all undertakings are enveloped by evil, as fire by smoke.

Asaktabuddhis sarvatra jitaatmaa vigatasprihah;
Naishkarmyasiddhim paramaam sannyaasenaadhigacchati.

49. He whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled—he by renunciation attains the supreme state of freedom from action.

Siddhim praapto yathaa brahma tathaapnoti nibodha me;
Samaasenaiva kaunteya nishthaa jnaanasya yaa paraa.

50. Learn from Me in brief, O Arjuna! how he who has attained perfection reaches Brahman (the Eternal), that supreme state of knowledge.

Buddhyaa vishuddhayaa yukto dhrityaatmaanam niyamya cha;
Shabdaadeen vishayaantyaktwaa raagadweshau vyudasya cha.

51. Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning attraction and hatred,

Viviktasevee laghwaashee yatavaakkaayamaanasah;
Dhyaanayogaparo nityam vairaagyam samupaashritah.

52. Dwelling in solitude, eating but little, with speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion,

Ahamkaaram balam darpam kaamam krodham parigraham;
Vimuchya nirmamas shaanto brahmabhooyaaya kalpate.

53. Having abandoned egoism, strength, desire, arrogance, anger and covetousness, and free from the notion of "mine", and peaceful—he is fit for becoming Brahman.

Brahmabhootah prasannaatmaa na shochati na kaankshati;
Samas sarveshu bhooteshu madbhaktim labhate paraam.

54. Becoming Brahman, serene in the Self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion unto Me.

Bhaktyaa maamabhijaanaati yaavaanyaschaasmi tattwatah;
Tato maam tattwato jnaatwaa vishate tadanantaram.

55. By devotion he knows Me in truth, what and who I am; then, having known Me in truth, he forthwith enters into the Supreme.

Sarvakarmaanyapi sadaa kurvaano madvyapaashrayah;
Matprasaadaadavaapnoti shaashwatam padamavyayam.

56. Doing all actions and always taking refuge in Me, by My Grace he obtains the eternal, indestructible state or abode.

Chetasaa sarvakarmaani mayi sannyasya matparah;
Buddhiyogamupaashritya macchittas satatam bhava.

57. Mentally renouncing all actions in Me, having Me as the highest goal, resorting to the Yoga of discrimination, do thou ever fix thy mind on Me.

Macchittas sarvadurgaani matprasaadaat tarishyasi;
Atha chet twamahankaaraanna shroshyasi vinankshyasi.

58. Fixing thy mind on Me, thou shalt by My Grace overcome all obstacles; but if from egoism thou wilt not hear me, thou shalt perish.

Yadahankaaramaashritya na yotsya iti manyse;
Mithyaisha vyavasaayaste prakritistwaam niyokshyati.

59. If, filled with egoism, thou thinkest, "I will not fight", vain is this, thy resolve; Nature will compel thee.

Swabhaavajena kaunteya nibaddhas swena karmanaa;
Kartum necchasi yanmohaat karishyasyavashopi tat.

60. O Arjuna! bound by thy own Karma (action) born of thy own nature, that which from delusion thou wishest not to do, even that thou shalt do helplessly.

Ishwaras sarvabhootaanaam hriddeshe'arjuna tishthati;
Bhraamayan sarvabhootaani yantraaroodhaani maayayaa.

61. The Lord dwells in the hearts of all beings, O Arjuna! causing all beings, by His illusive power, to revolve, as if mounted on a machine.

Tameva sharanam gaccha sarvabhaavena bhaarata;
Tatprasaadaat paraam shaantim sthaanam praapsyasi shaashwatam.

62. Fly unto Him for refuge with all thy being, O Arjuna! By His Grace thou shalt obtain supreme peace (and) the eternal abode.

Iti te jnaanamaakhyaatam guhyaadguhyataram mayaa;
Vimrishyaitadasheshena yathecchasi tathaa kuru.

63. Thus has wisdom more secret than secrecy itself been declared unto thee by Me; having reflected over it fully, act thou as thou wishest.

Sarvaguhyatamam bhooyas shrunu me paramam vachah;
Ishtosi me dridhamiti tato vakshyaami te hitam.

64. Hear thou again My supreme word, most secret of all; because thou art dearly beloved of Me, I shall tell thee what is good.

Manmanaa bhava madbhakto madyaajee maam namaskuru;
Mamevaishyasi satyam te pratijaane priyo'si me.

65. Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come even to Me; truly do I promise unto thee, (for) thou art dear to Me.

Sarvadharmaan parityajya maamekam sharanam vraja;
Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah.

66. Abandoning all duties, take refuge in Me alone: I will liberate thee from all sins; grieve not.

Idam te naatapaskaaya naabhaktaaya kadaachana;
Na chaashushrooshave vaachyam na cha maam yobhyasooyati.

67. This is never to be spoken by thee to one who is devoid of austerities or devotion, or to one who does not render service, who does not desire to listen, or to one who cavils at Me.

Ya imam paramam guhyam madbhakteshvabhidhaasyati;
Bhaktim mayi paraam kritwaa maamevaishyatyasamshayah.

68. He who with supreme devotion to Me will teach this supreme secret to My devotees, he shall doubtless come to Me.

Na cha tasmaanmanushyeshu kaschinme priyakrittamah;
Bhavitaa na cha me tasmaadanyah priyataro bhuvi.

69. Nor is there any among men who does dearer service to Me, nor shall there be another on earth dearer to Me than he.

Adhyeshyate cha ya imam dharmyam samvaadamaavayoh;
Jnaanayajnena tenaahamishtas syaamiti me matih.

70. And he who will study this sacred dialogue of ours, by him shall I have been worshipped by the sacrifice of wisdom,—such is My conviction.

Shraddhaavaananasooyascha srunuyaadapi yo narah;
Sopi muktas shubhaan lokaan praapnuyaat punyakarmanaam.

71. The man also who hears this, full of faith and free from malice, he, too, liberated, shall attain to the happy worlds of those of righteous deeds.

Kacchidetatshrutam paartha twayaikaagrena chetasaa;
Kacchidajnaanasammohah pranashtaste dhananjaya.

72. Has this been heard, O Arjuna! with one-pointed mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

Arjuna Uvaacha:

Nashto mohas smritirlabdhaa twatprasaadaanmayaachyuta;
Sthitosmi gatasandehah karishye vachanam tava.

Arjuna said:

73. Destroyed is my delusion, as I have gained my memory (knowledge) through Thy Grace, O Krishna! I am firm; my doubts are gone. I will act according to Thy word.

Sanjaya Uvaacha:

Ityaham vaasudevasya paarthasya cha mahaatmanah;
Samvaadamimamashrausham adbhutam romaharshanam.

Sanjaya said:

74. Thus have I heard this wonderful dialogue between Krishna and the high-souled Arjuna, which causes the hair to stand on end.

Vyaasaprasaadaacchrutavaan etadguhyamaham param;
Yogam yogeshwaraat krishnaat saakshaat kathayatas swayam.

75. Through the Grace of Vyasa I have heard this supreme and most secret Yoga direct from Krishna, the Lord of Yoga, Himself declaring it.

Raajan samsmritya samsmritya samvaadamimamadbhutam;
Keshavaarjunayoh punyam hrishyaami cha muhurmuhuh.

76. O King! remembering this wonderful and holy dialogue between Krishna and Arjuna, I rejoice again and again.

Taccha samsmritya samsmritya roopamatyadbhutam hareh;
Vismayo me mahaan raajan hrishyaami cha punah punah.

77. And remembering again and again also that most wonderful form of Hari, great is my wonder, O King! and I rejoice again and again.

Yatra yogeshwarah krishno yatra paartho dhanurdharah;
Tatra shreervijayo bhootirdhruvaa neetirmatirmama.

78. Wherever there is Krishna, the Lord of Yoga, wherever there is Arjuna, the archer, there are prosperity, victory, happiness and firm policy; such is my conviction.

Thus in the *Upanishads* of the glorious *Bhagavad Gita*, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighteenth discourse entitled:

The Yoga of Liberation by Renunciation



Study of the Gita

Study of the *Gita* alone is sufficient for the purpose of daily scriptural study. You will find a solution here for all your doubts. The more you study with devotion and faith, the more will you get deeper knowledge, penetrative insight and clear, right thinking. Even if you live in the spirit of one verse of the *Gita*, all your miseries will come to an end and you will attain the goal of life—immortality and eternal peace.

The *Gita* is a gospel for the whole world. It is meant for the generality of mankind. It was given over five thousand years ago on the battlefield of Kurukshetra by Lord Krishna to Arjuna.

None but the Lord can bring out such an unprecedented and marvellous book, which gives peace to the readers, which helps and guides them in the attainment of supreme bliss. This itself proves clearly that God exists, that He is an embodiment of knowledge and that one can attain perfection or liberation by realising Him alone.

The whole world is a big battlefield. The real Kurukshetra is within you. The battle of Mahabharata is still raging within you. Ignorance is Dhritarashtra. The individual soul is Arjuna. The Indweller in your heart is Lord Krishna, the charioteer. The body is your chariot. The senses are the horses. Mind, egoism, senses, mental impressions, latent tendencies, cravings, likes and dislikes, lust, jealousy, greed, pride and hypocrisy are your dire enemies.

As the *Gita* contains subtle and profound teachings, you

should study it under a qualified teacher—a preceptor who is established in the Absolute—with great and intense faith, single-minded devotion and purity. Only then will the truths of the *Gita* be revealed unto you like a fruit on the palm of your hand.

Good commentaries like those of Swami Sankarananda, Sri Sankara and Swami Madhusudana, written by sages of Self-realisation, will be of immense help to you.

Worldly-minded people, however intellectual they may be, cannot grasp the essential teachings of the *Gita*. They will enter into unnecessary discussions and useless debates. They will cavil at and carp on the teachings. They say, "There is no intimate connection between the verses. They are thrown in a disorderly manner. There is a great deal of repetition." If they study the *Gita* with reverence and faith under a qualified teacher, all their doubts will vanish. They will realise that there is a close connection between one verse and another in all the chapters. Repetitions in the *Gita* and the *Upanishads* are useful repetitions.

Lord Krishna speaks from different levels of consciousness. In the *Gita*, the term "Avyaktam" sometimes refers to Mula-prakriti (primordial nature) and sometimes to Para Brahman also. Therefore, the help of a teacher is necessary if you wish to know the right significance of the verses. In the *Kathopanishad*, the term "brick" is used to denote a Devata (god). In Hatha Yoga it is said: "At the junction of the rivers Yamuna and the Ganga there is a young virgin." The esoteric meaning is: "There is the Sushumna Nadi between the Ida and the Pingala."

You cannot understand the real meaning of these terms without the help of a Master. Even so, you cannot rightly comprehend the meaning of the verses of the *Gita* without the help of a teacher.

The three horses of this body-chariot—action, emotion and intellect—should work in perfect harmony. Only then will this body-chariot move smoothly and you can reach the destination safely and quickly. Only then can you rejoice in the Self within. Only then can you sing the song of "Soham" (I am He). Only then can you be in tune with the Infinite. Only then can you hear the soundless voice of the Soul and enjoy the sweet internal music of the Self.

The *Gita* is divided into three sections, illustrative of the three terms of the Mahavakya of the *Sama Veda*—"Tat Twam Asi" (That Thou Art). In accordance with this view, the first six chapters deal with the path of action or Karma Yoga and the nature of "Thou" or the Twam-pada. The next six chapters explain the path of devotion or Bhakti Yoga and the nature of "That" or Tat-pada. The last six chapters treat of the path of knowledge of Jnana Yoga and the nature of the term "Art" or Asi-pada, which establishes the identity of the individual and the Supreme Soul.

You can become a liberated sage by annihilating the ego and the two currents of likes and dislikes. You can become a sage by annihilating desires and cravings, and by destroying the Samskaras and Sankalpas. You can thus rest in your own essential nature and still you can be active in the affairs of the world. You will not be bound by Karmas. You will not be tainted by actions, because the idea of doership would have been destroyed by the attainment of knowledge of the Self. This is the keynote of the *Gita*.

In the *Vishnu Purana*, Bhagavan Vishnu is highly eulogised and a secondary place is given to Lord Shiva. In the *Shiva Purana* it is Lord Shiva who is praised and a secondary place is given to

Lord Vishnu. In the *Devi Bhagawatam*, Devi is highly eulogised and a secondary place is given to Lord Shiva and Lord Vishnu. This is done in order to create intense and unswerving faith in the aspirant for his favourite Deity. Shiva, Vishnu and Devi are one. They are different aspects of the Lord. It is simply absurd if you believe that Shiva is inferior to Vishnu or that Vishnu is inferior to Shiva.

So also, in one place Lord Krishna praises Karma Yoga. He says: "The Yoga of action is verily better than renunciation of action." In another place He praises Jnana Yoga. In the third place the Lord praises Bhakti Yoga.

A neophyte will be confused when he comes across these verses. But there is no room for any confusion if you think deeply. Lord Krishna praises each Yoga in order to create interest in the aspirant in his particular path or Yoga. You must remember that the *Gita* is a book for the people of the world at large. It was not meant for Arjuna alone. Each Yoga is as efficacious and potent as the others.

India is held in high esteem by the Westerners on account of the *Gita*. Mahatma Gandhi once visited one of the largest libraries in London and asked the librarian, "What spiritual book is issued most frequently?" The librarian replied, "The *Gita*."

The *Gita* is very popular throughout the world. All aspirants should try to get the whole of the eighteen chapters by heart. This can be done through daily study in about two years, by getting two verses by heart daily.

Study of the *Gita* should be made compulsory in all schools and colleges of India. It should become a textbook for schools and colleges. It should be introduced in the curriculum. It should

find a very important place in every scheme of education. Only that system of education wherein moral and spiritual training are imparted along with secular knowledge, can be deemed as sound, practical, sensible and perfect.

Hold the magnificent torch of faith. Float high the unique banner of peace. Wear the magnificent shield of dispassion. Put on the marvellous coat-of-arms of discrimination. Sing the immortal song of Soham or Sivoham or Sitaram. March boldly with the band of Pranava. Blow the conch of courage. Kill the enemies of doubt, ignorance, passion and egoism. Enter the illimitable kingdom of Atma. Taste the divine immortal essence.

May the blessings of Lord Krishna be upon you all! May the *Gita* be your centre, ideal and goal! Blessed is the man who studies the *Gita* daily! Twice blessed is he who lives in the spirit of the *Gita*! Thrice blessed is he who has realised the knowledge of the *Gita*—Atmajnana or Self-knowledge!

—*Sivananda*

Mantras for Japa

The following verses can be taken up for repetition as Mantras:

Verse	*Purpose*
II.7	*Fitness for self-surrender.*
III.43	*Destruction of enemies, like desire, etc.*
IV.5	*Steadfastness in devotion.*
V.29	*Destruction of obstacles in Yoga.*
VI.25	*Victory over the mind.*
VI.26	*Fitness for meditation.*
VI.30	*Ripening of devotion.*
VI.31	*Ripening of wisdom.*
VII.7	*Fitness for beholding God everywhere.*
VIII.8	*Destruction of enemies, like lust, desire, etc.*
IX.26	*Fitness for the vision of God.*
IX.27	*Acquirement of Divine Grace.*
IX.32	*Fitness for self-surrender.*
IX.34	*Fitness for self-surrender.*
XI.38	*Growth of devotion.*
XI.39	*Control of mind.*
XI.40	*Destruction of delusion.*
XI.43	*Ability to please the Lord.*
XII.7	*Fitness for God-realisation.*
XIII.12	*Devotion to God.*
XIII.13	*Purification of the heart.*
XV.14	*Knowledge born of discrimination.*
XV.15	*Cessation of anger.*
XV.19	*Devotion.*

XVIII. 58	Destruction of obstacles.
XVIII. 66	Fitness for God-realisation.
XVIII. 78	The Grace of God.

